

NOT BY BREAD ALONE BUT BY EVERY WORD:
COLD OR HOT FOOD AND MUSIC MINISTRY

By

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ABSTRACT

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People are hungry in our local communities, surrounding neighborhoods, counties, states, nations and the world. This is no secret to the average person, who follows current events and world history. The average individual on the street knows this to be so by listening, reading, observing and experiencing extraordinary hunger in a personal way. Hunger has no categorized boundaries. Poor people who live in the Appalachians Mountains are hungry. Poor people who live in urban ghetto cities are hungry. People who live in poor and rich nations (wealth) are hungry. (Yes, people are hungry in rich nations, such as the USA because of unequal distribution of food commodities). Therefore, a rich nation/country does not equal full stomachs. Well-fed people anywhere in the world equal full stomachs, no matter what the nature of the economic level/status. I became aware of the depth of this widespread epidemic, as I researched materials for this Demonstration Project.

As I visited food pantries and read materials about the state of hunger in the United States and the world, I realized that relief from physical hunger alone could not answer the problem of spiritual and mental wholeness that people need in order to feel dignity and self-worth. Most food pantries that I visited and read about during my research, such as Long Island Council of Churches, just gave a pre-packaged assortment

of food items to customers in a bag and sent them on their way. Through this experience and process, I realized that people could not live adequately by bread alone.

Consequently, I began to think that there is a better way to give out this physical food and meet the other needs of the *customers* in spiritual and inspirational ways. I think that this is a necessary ministerial area that should be explored to find ways to a holistic approach to ministry. In such a ministry, food becomes not only the means for physical and social survival, but also the basis of dignity in food choices, and a spiritually enhanced hospitality that is meant to comfort people where they need comforting. These things have been taken for granted in food pantry ministries, because Christians tend to take food pantry ministry, along with other *one-dimensional ministries*, as a ‘*do good*’ *ministry*. A questionnaire was given out to a number of food pantry volunteers and the customers who were being served at Holy Ghost Upper Room Filling Station Ministry, Inc. to raise their awareness about the need for an expanded food pantry ministry that included referrals to community services, nutrition education, food choice selection and enhanced hospitality. Workshops and awareness meetings were held, regularly, every Saturday (with few exceptions) from January 2008 through August 2008. One hundred and sixty-seven (167) volunteers attended eight (8) different proposed workshops, from May 3, 2008 through August 2, 2008. Certified VFP workers provided subsequent *hands-on training* for new volunteers. The response of a core group of volunteers was commendable and encouraging, given that my research informed me that the hardest obstacle to overcome in operating a food pantry ministry is keeping dependable volunteer workers on a regular basis. Hence, recruitment was a constant variable in this Demonstration Project.

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DEDICATION

This project is dedicated to Mrs. Lillie King and Imhotep Gary Byrd of WBLS/WLIB/WBAI radio stations, New York City. Mrs. Lillie King drove me to and from New York Theological Seminary classes, while making my ministry and education her Christian Missionary work from supportive and argumentative criticism to the point of cooking, cleaning, laundering and moral support. Imhotep Gary Byrd, a friend of mine for decades, saw more room for creativity in my ministry and me and offered to assist me and cultivate broad and valuable principles such as framing multiple constructs of several ministerial dimensions. From his vantage point, with intentions to broaden his own ministry, he suggested that we become mutual mentors sharing different perspectives of ministry and media.

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There are so many people that helped me complete and implement this Demonstration Project that they could be called a congregation. However, since acknowledging a whole congregation, individually, would require many pages to complete, I will acknowledge several key people, while saluting all the others through our family team connections to produce this work: Pastor Doris Johnson, who provided the site of Holy Ghost Upper Room Filling Station Ministry food pantry for Cold or Hot Food and Music Ministry model to be developed and implemented; Dr. George M. McClain, who guided my proposal through academic and scholarly refinement; Dr. Robert Zuber, my advisor, for giving advice and encouragement to think locally and globally about my Demonstration Project concerns; my site team that fought for me and against me at times, when we struggled with issues that developed – Lillie King, Pearl Hale; Christine Williams, Shatiek Johnson, and Ronald Collier who gave pertinent character advice to me at a critical point in this process; my friends Alysse, Dion, Eli and Hilary at Columbia University’s Social Work Library, who helped me find book resources and were an embodiment of the *Enhanced Hospitality* that is a part of my work; my professors at New York Theological Seminary, especially Dr. Dale T. Irvin, president, who gave me the opportunity to complete my studies; Jerry Reisig, librarian and educator, who taught me how to battle on from Greek mentoring to English library resources and arrive at the doctorate degree level of education; a special acknowledgement to Dr. Keith Russell, NYTS, for his advisement as I wrote chapter after chapter; Ms. Gilbertha Louis, who volunteered to lend a hand to reading my pages and suggesting places that she thought should be edited; to Roshee Maitland (an embodiment of *enhanced hospitality*) who helped me with filing and scanning materials for the

appendices to my work; to Tom Fuller who used his knowledge of standardized formatting of dissertations and computer tools to help me format my Demonstration Project; to my volunteer food pantry workers, who participated in my workshops; all the people who received food and expanded services from Cold or Hot food and Music Ministry, while supporting my work by participating in surveys and filling out questionnaires; and, most importantly, I thank God who gave me life, gifts and a ministry to labor together with God (1 Corinthians 3:9b).

PREFACE

Not by Bread Alone, But by Every Word

I began my journey on this work not knowing just what direction I should take in order to complete a doctorate degree in ministry. At the beginning, I thought that an attempt to answer a question of diminishing membership in my local church would be possible and appreciated. However, I was wrong to think that a close friendship with the pastor and his written recommendation to New York Theological Seminary would guarantee a successful Demonstration Project (DP). What I learned from my colleagues and fellow candidates for doctorate degrees is that one must have key leadership people at the helm of a demonstration project in order to have potential success. Though I knew that some people in leadership did not support my seminary endeavors, I kept telling my associates that I would be able to research and find out the answer to the decline of membership at my church. In the end, a meeting was held to determine the status of the leadership in reference to my DP. The results from that meeting were a disaster for me. There were two people out of about six or seven people who opposed me with personal issues that had nothing to do with my ability to do my project. I refused to engage them after a certain line was crossed. Therefore, I was left with the task of finding a new site to complete my DP for my degree.

The answer, interestingly enough, emerged from one of the most recent members who had joined the church. This member invited me to share my music ministry with him and others, in August 2006. During the concert, I met other performers who liked my music ministry and I was invited to participate in another concert in September 2006. It was at this concert that I met Pastor Pearl Hale who was so impressed by my talent that

she introduced my music ministry to Tiffany Gospel Awards for the December, 2006 competition. During the ensuing months I recorded a single song on a CD taken from a church hymnal called “Love Lifted Me.” It was interwoven with a new R&B flavor and an eclectic arrangement. With this approach to music and ministry, I won the Sixth Annual Tiffany Gospel Award for Favorite Duo/Group (Vocal/Band).

Early in 2007, Pastor Pearl Hale invited my group, Rev. Ben Monroe & Company, to sing as her guest on several occasions at Holy Ghost Upper Room Filling Station Ministry, Inc., my present DP site. I also had a preaching engagement there during this “getting-acquainted” period. Pastor Hale held a separate religious service at 10 am on Sunday mornings before Holy Ghost Upper Room Filling Station held its services at 12 noon. It was during one sermon (“The Devil Makes Himself Look like the Lord”) that I preached for Pastor Hale’s congregation that Pastor Doris Johnson, the pastor of Holy Ghost Upper Room Filling Station Ministry, heard me speak. Upon the completion of that service, Pastor Doris Johnson asked me to come to her place of worship in the future and preach that same sermon to her congregation. I did so and it is recorded on DVD for my archives, demonstrations and television productions.

As I got acquainted with Pastor Johnson, I learned that she operated a food pantry ministry. At first it did not interest me because I was certain that I would do my DP out of my local church. However, when the meeting at All Saints Temple, Church of God is Christ (COGIC) became a disaster in April, 2007, I began to think about how I could expand the food pantry services with a hospitality core. So after exchanges of DP ideas with my doctorate class and professors, I decided to introduce an expansion of the food pantry to the volunteer staff, including referrals to community services, nutrition

education, food choice selection and enhanced hospitality. The expected result was an increase in vital social and spiritual services to empower and transform the lives of people. I would like to thank West Side Campaign Against Hunger, Long Island Food Pantry and Riverside Church food pantries for allowing me to visit their pantries over various and regular periods of times to learn what I should know and expect in operating a food pantry in general. They prepared me for the expansion of services at Holy Ghost Upper Room Filling Station Food Pantry where my challenge included ceremonial spiritual services for volunteer staff, and welcoming hospitality to others without compulsion. I did not see this degree of hospitality of the spirit operating in other food pantries that I visited and researched.

With principles adopted from Barack Obama's presidential campaign, I am calling on a new spirited group of volunteers to get involved and help transform this community with global implication. Like his organizing principles, my intentions are not just designed to transform a local food pantry ministry, but to make this model available and user-friendly (hospitality) by training dedicated volunteers in this community to exemplify a model doable anywhere in the world. Help me help others.

Volunteers will participate in an intensive and rewarding training program focused on basic organizing principles. Then, after training and workshops, they will be assigned to a Team of volunteers where they will continue hands-on training of real-world organizing experience that will have a concrete impact on this model, leading to the implementation of Cold or Hot Food and Music Ministry (COHFAMM).

Organizing is about more than putting together goals, strategies, evaluations and desired outcomes in order to achieve a complete project. Organizing is an opportunity to

help people realize the power they have to change their communities themselves with little or no help from powerful aristocrat elites. I experienced this self-organizing power in the midst of this project when I saw how I was able to influence The Food Bank of New York City to take an interest in my proposal and visit me at my site. Once there, its staff members advised me about space requirements for a food pantry, which allowed me to restructure an existing space in a garage to implement my Demonstration Project. I also managed to persuade Hanako Ikeno, who partners with Queens Borough President Helen Marshall's office, to provide about 30 volunteers from the Youth Board to assist me in this DP for my doctorate degree. These events, among others, transformed my thinking about dreams that lead to visions and manifest themselves as reality. I want to share these experiences with you all.

I experienced the joys and frustrations that are always associated with supervising volunteers. In her book entitled *How to Mobilize Church Volunteers*, Marlene Wilson reveals that when the need for better job descriptions is defined and explained, along with better record keeping, obstacles in church volunteer programs can be remedied, where there is a lack of organization and definition of purpose.¹ Like Marlene Wilson, I found that most volunteer food pantry jobs at Holy Ghost Upper Room Filling Station and other food pantries were not explained or defined adequately. Nothing was written down so that the job description could become clear to the workers. There were a number of confusing incidents because the expectations of "what to do" and "the time in which to do it" were not defined at all. For instance, there was an incident that I observed in which one person said to a group of people "we are closed for the day." Another person told

¹ Marlene Wilson, *How to Mobilize Church Volunteers* (Minneapolis, Minnesota: Augsburg Publishing House, 1983), 22.

that group of people, and others, “Come on and get your food.” They both had determined that they had the authority to act, yet, neither had a clearly defined role of how to act as a volunteer food pantry worker.

Marlene Wilson helped me to take into consideration that when volunteers are asked to give their input to help define and develop jobs, some volunteers 1) do not know what they are good at, 2) what they are tired of doing, 3) what they don’t like to do, 4) what they want to learn, 5) where they are being led to grow and 6) when they need a sabbatical.² These elements, of mobilizing church volunteers for service to the Cold or Hot Food and Music Ministry model, made it a constant challenge to make assignments in which enthusiasm remained constant about the work.

In my own volunteer experience at Riverside Church, during my research for this project, I was given a “come on in and help the customers select their food according to the prescribed food card charts posted along the shelves.” There was never a formal orientation to acquaint me with the process of operation. Therefore, by volunteering regularly and learning by talking to, and watching volunteers who came before me, I got a handle on how food was dispensed from the shelves to the customers. As I reflected on the volunteer-“bag It”-and-customer-“take it”-pantry, I realized that some members of the church and the existing volunteer workers did not want change to take place. This element of resistance was discovered in one or two of the original questionnaires that were presented to pre-existing volunteer workers. I recall that one volunteer stated, “We don’t need no change. It is fine like it is.” It is this traditional satisfaction with “the way things are” that stands in the way of progressive and creative ideas that give hope to a

² Wilson, *How to Mobilize Church Volunteers*, 23.

better-served and improved positive community. This reminds me of a standing (pun intended) testimony in church revelation: “I have been (*standing*) in this way for 40 years; and I am not moving for nobody. Like a tree planted by the water, I shall not be moved.” The person standing in “this way” is actually standing in “the way” of creative change and inclusion of new volunteers. This kind of disposition for a position of non-transition makes it difficult for other volunteers to decide where in the world to volunteer. In this case, where in the Cold or Hot Food and Music Ministry do I volunteer? After observing that their desires were not suitable to their disposition, I did not assign one or two signed-on volunteers to their desired positions. I recognized, over time, that each of them desired to be a power-monger. Consequently, during our first workshop of the four component parts of my food pantry model, they challenged me openly before the whole body of volunteer trainees. They refused to serve if they could not choose their own place to work. I found this attitude a little disturbing, but I made an educated decision for the whole of my project. I believe that people with this attitude are dead weight and will kill you dead with that weight if you allow them to attach their negative attitudes to the positive attitudes of others.

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INTRODUCTION

The rise of food pantries in our present society could be compared to the rise of the synagogues in Jewish communities “when the temple was in ruins.” Today, when people lose their ability to go to the commercial food markets for lack of adequate funds, due to low paying jobs, reduced wages in that low paying job, downsizing of jobs where people are let go, outsourcing in which jobs are exported to other countries, these factors create an unstable job market in which some people had no jobs to begin with. These dynamic changes and static forces cause individuals to visit food pantries with the mindset of a person who barhops from one bar to another to get their fill of alcoholic nutrition. However, in the case of food pantries, their intent is to get their fill of food nutrition.

My intention is to make use of the food pantry to teach people, who are hungry for food, to find ways to feed the other hungers which are inside of, and outside of, their physical being. The synagogues of the Jewish tradition were used in this fashion. However, the focus was different from mine. They used the synagogues as a Bible school, house of worship and a day school with emphasis on children.³ I intend to use the food pantry as a community resource to go beyond the obvious need for food by entering into the needs of minds, souls and bodies within the community.

³ Richard Watson, *A Biblical and Theological Dictionary: Explanatory of the History, Manners and Customs of the Jews and Neighboring Nations* (New York: Carton and Porter, 1856), 882.

Like the Site Team, the Coordinators of the four component parts of COHFAMM and teams of volunteers, each Jewish community (component part) had officers who held the organized community together by following predetermined goals of each community. Also, like the volunteer teams in COHFAMM, ministers assisted and helped the officers carry out goals and strategies that produced an intended result for a Positive Community. Similarly, the groups included older people who have retired, or simply had time on their hands to assist other people.

After receiving acceptance of my Demonstration Project proposal on January 24, 2008, on January 27, 2008, I met with my Site Team. My Site Team at that time consisted of Lillie King, Christine Williams, Pearl Hale, Shatiek Johnson and Ron Collier, an alternate. The meeting was opened with Psalm 133, which speaks of the goodness and pleasure of dwelling together in unity. As a leader, this is one of my favorite scriptures, as it speaks about spiritual and theological organization. Building on the theme of dwelling in unity, togetherness and pleasure, Pearl Hale sang a spiritual song that appropriately captured the moment: “This Joy That I Have, The World Didn’t Give it to me; And The World Can’t Take It Away.”

In my opening remarks, I cited single mothers raising children without the presence of fathers in the home and noted how this dynamic is one cause of devalued life among our young people. Hence, our young people commit drive-by shootings seeking gang and drug turfs (territories) and a street credit reputation. Senseless robberies for such things as particular sneakers and valued clothing that, in some cases, their parents cannot afford, are commonplace. The latest disturbing behavior of our young people is that they videotape violent assaults upon one another, real and contrived, for My Space

and YouTube fame on the Internet. (See news reports from Florida and elsewhere, April 2008) These disturbing activities in our present society reveal the need for services that combat the societal diseases that poverty produces. That is why I chose the title “Not by Bread Alone, But by Every Word.” If we just eat, drink, and fill our bellies, we become full of dung (stomach waste material) that is good for nothing but to be flushed down the toilet. Food alone cannot create a Holistic (complete) person. Food does not satisfy all needs and desires of the soul. There are services, including spiritual and/or religious ones, which must be performed by service agents and agencies. These agents and agencies are people and institutions that exist to meet the spiritual and physical needs of the different unfortunate societies that we have created through classism and racism; economic disparity; joblessness; inopportune life chances that destroy family structures and the quality of life.

The urgency of urbanism in America is causing us to expand our definition of hunger. There is hunger for living wage jobs that provide money, leading to healing so that food can be bought, instead of visiting and revisiting food pantries and/or other charitable places. There is a hunger for relevant education that has the healing ability to open one to a greater number of life choices. There is a hunger for healing of drug addiction, and other addictive habits, that suck the quality of life out of youth and young adults. There is the hunger for healing the incarceration of our youthful offspring, so that they can flourish as productive positive citizens in our communities, rather than merely survive behind prison walls. There is a hunger for healing the shelters by reducing the number of families that need to reside in them. The rent and mortgage crisis in urban and non-urban areas, and others, is too high causing tenants and homeowners to move from

their apartments and homes to shelters as homeless patrons. There is hunger for healing healthcare needs, while our government is spending trillions of dollars on killing in military wars, instead of healing in hospital wards (Invasion of the body snatchers: diseases). All these hungers, and more, point to a Spiritual Hunger that is not being satisfied and, therefore, keeps leaders and rulers in a quagmire of a failed society.

In *Beyond Charity: the Call to Christian Community Development*, John M. Perkins provides us with an ample example of societal ills, especially toward people of color.

Infants born to black teenage girls have a 50 percent higher mortality rate than those of the general population

- 50 percent of black teens are unemployed (triple the rate of whites);
- 25 percent of black men aged 20 through 64 are unemployed;
- One-third of blacks live below the poverty line;
- 25 percent of black males aged 16 through 30 are in our prison system;
- 64 percent of the prison population is black (and yet blacks account for only 12 percent of the general population);
- 600, 000 blacks are in prison, as opposed to 400, 000 in colleges;
- Two-thirds of black children are born to unwed mothers;
- 2.6 million of our 4.6 million black families are headed by single women;
- Homicide is the leading cause of death for black males aged 15 through 44;
- Homicide is the second cause of death for all black males under 70⁴.

⁴ John M. Perkins, *Beyond Charity: The Call to Christian Community Development* (Grand Rapids, Michigan: Baker Books, 1993), 22.

It is clear from the statistics above that it is *not by bread alone, but by every word* that society is made whole.

My local research reflects the need for more intervention into how we are feeding or not feeding people (See Appendices E, I, & Epilogue). My intention, in this Cold or Hot Food And Music Ministry (COHFAMM) model, is to place, if not the cornerstone, then at least a brick of hope in the building that will house the people who come knocking for healing for such things as physical hunger, domestic abuse, child abuse, elder abuse, those who come hungry for the bread of life.

The philosophy of “handouts to help out” is neither the most efficient nor the most humane way to fulfill the hungers of men, women, boys and girls. From studies and personal observance, people want to be independent and dignified even when in a fallen and unfortunate state. But some of our people take the position of the commercial that states, “I have fallen and I can’t get up.”

Challenge Statement

Holy Ghost Upper Room Filling Station Ministry, Queens, New York, has a vital food pantry ministry. However, it could meet more social and spiritual needs (holistic healing). Therefore, this Demonstration Project introduces an expansion of the food pantry to volunteer staff, including referrals to community services, nutrition education, food choice selection and enhanced hospitality. The expected result is an increase in vital social and spiritual services to empower and transform the lives of people.

Chapter 1

THE SETTING

General Setting

The Holy Ghost Upper Room Filling Station Ministry, Inc. (HURFSMI) is located at 146-17 133 Avenue, Ozone Park, Queens, New York. It is surrounded by homes built for one and two families. However, the population has increased so much, and there is such an influx of different nationalities, that there is not sufficient housing and other vital services required to maintain human dignity. Consequently, the houses are sometimes illegally occupied with basements used as living quarters.

Based on my weekly observance of those involved in our religious services, few people who live in the area (Census Tract #792) attend the worship services. The 24 or more who attend the religious services are 50% male and 50% female. They come from various boroughs of New York City such as Queens, Brooklyn, and Manhattan (Harlem), as well as Nassau County, Hempstead, Long Island, New York. While 24 attend religious service on Sunday, 125 to 150 frequent the food pantry on any given Saturday. According to the 2000 Census Summary File 1 Population Division, the total population in tract 792 is 2,365 (100%). Within that population, 2,044 people are Black/African American (86.4%); 11 are White (0.5%); 18 are Asian (0.8%), 194 people are Hispanic origin of any race (8.2%); 27 are some other race (1.1%); and 71 are of two or more races (3%).⁵ It is clear that the population is, overwhelmingly, Black/African

⁵ U.S.Census Bureau, "Population Division," 2000 Census Summary File 1 Population Division, <http://www.nyc.gov/htm/dcp/> (accessed July 2007).

Caribbean/American with a mixture of Hispanic people who make up the next largest block of people. While some people belong to two or more “races” and some other race in between black and white, the majority of the population is made up of black and Hispanic people. Therefore, my finding(s) focus on these two groups, while acknowledging that there are other important groups living in the area, that are not factored into my purpose for my Demonstration Project. Comparatively, these numbers do not make up large groups of people who would be a part of Holy Ghost Upper Room Filling Station Ministry, Inc., even if it had room enough to receive them. Yet, what I have discovered, by being among the attendees and mission workers, is that the majority of the people involved with church services and programs are African-Caribbean and Hispanic with a few African Americans. Because some African-Caribbean’s, Latinos and Black African Americans have common physical features, it can be assumed by some people that they are the same in all ways. But the cultural make up of the African-Caribbean and the Black Latino is different from the make up of the Black African American. There is a mindset of suspicion regarding identity and cooperation by color. Therefore, blackness or any other racial identity does not mean automatic acceptance. This is not surprising, given the core make up of the immediate community.

While driving around the community surrounding Holy Ghost Upper Room Filling Station church, I discovered that other churches do not have enough volunteers to expand their food pantry ministry services. On November 30, 2007, I conducted a telephone interview with Lillie King, who managed a food pantry for Rev. Watha William Covington, Ephesus Baptist church, Springfield Gardens, Queens, New York.⁶

⁶ Lillie King, interview by Ben Monroe, November 30, 2007, New York.

She confirmed that, at times, the pantry was without adequate help to distribute and dispense food to the large number of clients. Eventually, she said, it had to be closed down after the death of Pastor Covington. Barbara Harrison, another food pantry manager, describes the Long Island Council of Churches food pantry in Freeport, New York as one that lacks volunteer help and is thereby locked into a pre-packaged food pantry operation with no expectation of a choice food selection pantry. These findings signal to me that dependable volunteers are a key component to stabilizing a food pantry's ability to serve the clients and maintain consistency. Margie Beecham, secretary, spoke very clearly about Maranatha Baptist church's food pantry in Queens Village, New York. She said that we only give out food, nothing else.⁷

A lack of awareness of how, when and what is needed to improve living conditions within the community is missing among several storefront ministries. I observed some of their lack of community partnership and activism and I listened to their theological perspectives such as "all we need is Jesus" in conversations and sermons. It appears that their major concern is the liturgical aspect of ministry. I contend that these churches, large or small, should join with me to help secure some other vital services for their congregations. Doreen Wohl of the West Side Campaign Against Hunger, agrees with my contention.⁸ Among their members are people who frequent Holy Ghost Upper Room Filling Station food pantry ministry who have indicated, by answering a questionnaire, their need for more access to social services, mostly because of economic woes. As I reflected on the community, I noticed that key social services agencies such

⁷ Margie Beecham, interview by Ben Monroe, November 30, 2007, New York.

⁸ Doreen Wohl, Director of West Side Campaign Against Hunger, interview by Ben Monroe, January 03, 2008, New York.

as food stamps, clothing, rental assistance and affordable childcare are not conveniently located throughout the neighborhood. The community residents in need have to take at least two buses and, sometimes a train, to travel all the way to Long Island City, New York for the nearest social services. Therefore, my proposal, which includes referrals, could be a link between clients and agencies that lessens the travel time, while paperwork could be filled out and verified prior to visiting some agencies.

Specific Setting: Holy Ghost Upper Room Filling Station Ministry

Holy Ghost Upper Room Filling Station Ministry, Inc. was founded by Pastor Doris Johnson in the summer of 2003 (June 29, 2003). Once per month, the ministry entails conducting a complete worship service, which includes devotion, prayer, praise singing, sermons and communion to the Home Bound Resident Community of Mary Immaculate Hospital, Jamaica, New York. The church is a non-denominational body of Christian believers with an open door to people of all denominations and includes everybody inside of and outside of the church.

The church membership is small and has a few core followers, who may not always be consistent in attendance. According to Pastor Doris Johnson, the church started with four members, but now has grown to 24 members. There is one regular church musician, a keyboard player, who provides music for the services. The Church Mother adds the spiritual nurturing to this small house church with a family flavor, where informal addresses are accepted and are commonplace. My observation and experience teach me that there is a place for such a church and ministry within our communities, which is historically and traditionally needed for certain populations and segments of

people. Ben Cheek, of The Bronx Fellowship of Christ, Fordham Road, Bronx, New York, points out, “We are organized in house churches due to the effectiveness of this practice for promoting spiritual growth, caring for one another, developing leaders and outreach.”⁹ Further, there is ample biblical precedent. Roger Gehring, in *House Church and Mission*, discusses how churches were formed and how they functioned in the First Century.¹⁰ He points out how Jesus ministered several times at Peter’s “house”(Mark 1:29, 33; 2:1; 3:20; 9:33). And beyond these events, Jesus expected his disciples to establish places for missions to be carried out in communities by founding a house church (Matthew 10). The Jerusalem church, a place for missions, was established through house churches (Acts 2:42-47).

The core (ebb and flow) of Holy Ghost Upper Room Filling Station Ministry, Inc. (HGURFSMI) is found in its theme song of “I Just Want to Say Thank You.” This is a song that is dear to Pastor Johnson and it invigorates the congregation to give to the Lord in words, song, dance, and in the “highest praise” of hallelujah. Once this song is invoked, it is hard for the church to stop it, because it has a magnetic hold on the people embodied in the presence of the Holy Spirit. It is just in the people’s spirit to be thankful to God, because God is a provider, who meets their spiritual needs, which is evident in their testimonies of thankfulness. All this stimuli prepares the spiritual ground for planting spiritual seeds to help congregants grow in their walk with the Lord. All these things give glory to God.

⁹ Ben Cheek, “Why House Churches?” Bronx Fellowship of Christ, www.bronxfellowshipofchrist.org (accessed December 2007).

¹⁰ Roger Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, Massachusetts: Hendrickson Publishers, 2004).

The Sunday Morning worship service begins at noon. The presiding expeditor (moderator), who is usually a minister, begins the service with “family prayer.” Pastor Johnson says that it is called family prayer because a church is a family centered in God’s plan for the human community. After prayer is ended, praise and worship is the order of continuing the service. This is a part of the service where people are delivered and healed from many illnesses of life and afflictions of the world. In this segment of the service, people receive hope for whatever needs they are seeking from God. This hope helps them get through life from one week to the next. While there is a formal order of service, which begins as described above, hymns, responsive reading, acknowledgement of visitors and the Statement of Faith are integral parts of the service that set the stage for the spoken word from chosen scriptural text (s) for the message of the service. An altar call is given at the end of the message, where new believers have a (public) chance to join the body of Christ and the local church. A closing hymn from a songbook and the benediction end the service. Tithes and offerings can be given at anytime during the services, as the receptacles for tithes and offerings are placed in an accessible place, which does not interfere with the ongoing services.

Holy Ghost Upper Room Filling Station Ministry, Inc. is in the process of organizing a new membership class to be taught by me or another teacher. This new membership class will serve as an arm of Christian nurturing to spiritual growth of new members, food pantry volunteers and the community. The class is designed to instruct members and volunteers on how they are to behave in accord with biblical conduct that signifies holiness, as they attend various weekly services such as prayer services, Bible study, music ministry (lessons/appreciation) and the Food Pantry Ministry. They will be

taught Christian education, learn the church's statement of faith; learn expected behavior in worship services, religious rites, ceremonial events, missions and ministries.

There are two new outreach ministries. One ministry is the youth basketball team. Young people within the community, who fear police brutality and wanted an alternative to the Police Athletic League, suggested this ministry to Pastor Johnson. The other ministry is music training, which is taught by me. Through these two auxiliary programs, the church hopes to attract more men and youth to its overall Christian ministries, in order to save them from the vices of the streets and more.

Description of the outreach aspect of the church would not be complete without the core outreach ministry of the Food Pantry. This program attracts all kinds of people, who not only need food, but also need other social services, which promote good health and wellness. Given the abundance of needs, I am introducing an expansion of services to the volunteer food pantry staff for doing more complete (holistic) ministry from the food pantry.

Focus Setting: The Food Pantry

The original mission of Holy Ghost Upper Room Filling Station Ministry's is summed up in the reason for its formation:

The Holy Ghost Upper Room Filling Station Ministry is formed to reach out to God's people that are home bound. The Lord led us to his people that are Home bound and physical [physically] challenged. Jesus said in Matthew 25:36b I was sick and you visit [visited] me. The ministry takes the complete church into their homes, includes [including] the pulpit stand, microphones, keyboard, order of service programs, and the complete communion set up.¹¹

¹¹ Holy Ghost Upper Room Filling Station Ministry, Application Form for establishing a legal church, New York, 2003, 11.

The church has expanded to include a food pantry ministry that is directed by Pastor Doris Johnson. The food pantry is housed in a converted garage annexed to the church. It has adequate space to store food and allow a food choice selection pantry to operate. The food supply comes from the Central Food Bank linked with United Way and New York Community Trust. Food is granted free and Holy Ghost Upper Room Filling Station food pantry ministry buys other particular items. The following food suppliers provide food and grants totaling \$50,000, annually: 1) Temporary Food Assistance Provider (TFAP), \$7,000; 2) United Way, \$13,000; 3) Emergency Food Assistance Provider (EFAP), \$12,000; and 4) New York Community Trust (NYCT) \$18,000.¹² With these funds and some added budgetary support (\$4,000 plus) from church members, Pastor Johnson orders and pays for the food items. The kinds of food given to the clients are fresh green vegetables, canned foods, refrigerated meats and fresh fruits. The intent is to supply a balanced meal according to the United States Department Agriculture (USDA) standards, which includes grains, vegetables, fruit, milk, meat and beans.¹³ Canned goods and other non-perishable items are stored in cases on wooden pallets and on elevated shelves (one after the other); perishable foods that need refrigeration are stored in two large freezers, vertical and horizontal.

I visited Riverside Church food pantry in New York City and noticed that it operates a food choice selection pantry in a spatial area equivalent to Holy Ghost Upper Room Filling Station food pantry. Mr. Emmett Montalvo, the manager, has invited me back to Riverside Church to volunteer my services to learn first-hand how the pantry is

¹² Doris Johnson, interview by Ben Monroe January 18, 2008, New York.

¹³USDA Center for Nutrition Policy and Promotion, www.mypyramid.gov (accessed December 26, 2007).

organized and operated. I volunteer there weekly. Therefore, I have looked, and I am looking, at the potential of my project from this perspective; and I have secured forms from the Office of Food Programs and Policy Coordination (Human Resources Administration/Emergency Intervention Services), which offers me Capital Equipment (refrigerators & freezers [to increase capacity to provide frozen and fresh foods], shelving, racks, tables and chairs), General Renovations or Repairs (storage, serving, etc.), Renovations and Upgrades (hand wash sink), Equipment to Enhance Client Choice Pantries (shelving, dunnage racks, shopping carts or baskets, food display racks) and Expanded Services (organized benefit assistance, nutrition education, etc.) These items are offered to Emergency Food Assistance Providers (EFAP) through a grant for enhancement. Once completed, with Pastor Johnson's help, I intend to forward it to the Office of Food Programs and Policy Coordination. An alternative to this grant is fund raising.

Obviously, my focus is the food pantry ministry of Holy Ghost Upper Room Filling Station, which schedules a food pantry operation every Saturday morning, while emergency food is available seven days per week. The food pantry's official opening schedule is 9:30 a.m. to 11:30 a.m. each week. "Due to the increase in clients each week," however, Pastor Johnson has extended the schedule so that "we are open until 1:00 pm or later because of the overwhelming turnout of clients."¹⁴ Volunteers are supposed to arrive for work at 9 o'clock in the morning. Usually, 10 to 15 volunteers arrive for work on Saturdays. The volunteers are not all church members. Some of them reside in the neighborhood, while others come from throughout the New York City and

¹⁴ Doris Johnson, "EFAP Administrative Application for Program Enhancement FY'08," November 22, 2007, New York.

New Jersey areas. These volunteers call Pastor Johnson to volunteer after they see her occasional appearances on cable television. But whether they are church members or not, some church members, and other volunteers, come from such backgrounds as former alcoholics, drug users, senior citizens and young people who have been influenced by the church's concern about their past and immediate problems (social and spiritual).

On Saturday mornings the people arrive at the food pantry by walking, by car, by public transportation (bus and subway) and gather around the food pantry waiting in line and idly standing around to sign up for food. Clients are not allowed to sign up and receive a placement number to stand in line until 9:30 a.m. Therefore, some of them wait outside of the church, while others participate in the church service given in behalf of volunteers. There are no requirements for clients to attend the church services and those in attendance do not lose their place in line. The food is given out after religious services. Clients receive an assorted package of food, including refrigerated vegetables, fruits and meats, which are assembled while they are waiting in line. After they receive their food, they leave.

Since the beginning of the food pantry ministry, July 2004, there has been an increase in the number of clients (recipients). I took a look at the statistics available to me for the years 2005 and 2007. In 2005, Holy Ghost Upper Room Filling Station food pantry ministry only served 1,414 for the entire year. However, from January, 2007 to October, 2007, I observed that there has been an enormous increase. The Services Statistics Report Result for Emergency Food Resources Organizations (EFRO) reveals that 36,865 meals were served to clients during that period.¹⁵ This data reflects the

¹⁵ Emergency Food Resources Organizations (EFRO), "Services Statistics Report," November 2007.

different family sizes of the 125 to 150 clients who visit the food pantry weekly. This is the same method employed by West Side Campaign Against Hunger food pantry, which records that while 27,899 “households” were represented, 741,852 meals were served to these households, as is reflected in their Annual Report, June 2006 to June 2007.¹⁶ From the inception of Holy Ghost Upper Room Filling Station food pantry ministry, it is clear that more people in the community became needy for food and other services. Causal conversations among clients reveal that they have other needs such as rent and medical assistance. But within the one-year period from October 2006 to October 2007, at least 1,200 people were turned away for lack of enough food in the food pantry.¹⁷

Some food pantries are not allowing people to return weekly. For example, food pantries such as Long Island Council of Churches (LICC) and West Side Campaign Against Hunger do not allow return visits for at least 30 days. Holy Ghost Upper Room Filling Station Food Pantry Ministry allows clients to return every week without penalty. In my interviews of food pantry staff and volunteers at various food pantries, I learned that the mission of most food pantries is just to provide food. According to Margie Beecham, secretary at Maranatha Baptist Church, Queens Village, New York, that church’s food pantry has served only food, monthly, since 2004. It served 1400 to 1500 clients of mixed racial, ethnic and cultural backgrounds per month in 2007.¹⁸ Renee Jefferson, Project Director of Women of Faith, Inc.(WOFI), Jamaica, Queens, New York, said that WOFI established a food pantry in 1996 and has expanded the pantry to include

¹⁶ West Side Campaign Against Hunger, “Annual Report July 2006 to June 2007,” New York.

¹⁷ EFRO.

¹⁸ Margie Beecham, interview by Ben Monroe, November 30, 2007, New York.

other social services with a paid social worker on the site.¹⁹ While my expansion of services is not intended to rise to that level, I intend to initially offer the clients additional services, which include such things as social services referrals, food choice selection and more. In regard to community social service referrals, I have contacted Community Board 12 in Queens, New York to assist me in identifying and partnering with some agencies such as public assistance and Social Security benefits, food stamps, job training, English as a second language (ESL) and general education diploma (GED) programs, homeless services and shelters and senior services. Also, I intend to use Bruce Ballenger and Adela Awner's *Membership Recruiting Manual* in my recruiting strategy; and Joan Flanagan's books, entitled *The Successful Volunteer Organization: Getting Started and Getting Results in Nonprofit, Charities, Grass Roots and Community Groups* and *Successful Fund Raising: A Complete Handbook for Volunteers and Professionals*, to assist me in organizing volunteers and fund raising, respectively.

The spiritual aspect will be integrated through the various religious services offered at the food pantry annex and the church. The social needs have burdened the community in such a way that a recent survey (See Appendices D and E) I conducted, demonstrates that clients are not only needing and desiring life sustaining food, but they are open to receive spiritual food through religious activities, while waiting to be given physical life sustaining food. Some of these people come to a religious service that is in place for pantry staff. The religious service is intended to offer spiritual comfort (hospitality) to clients whom they serve. This integration of the physical, the social and spiritual needs presents a more complete (holistic) way to heal ailing and broken clients.

¹⁹ Renee Jefferson, interview by Ben Monroe, November 30, 2007, New York.

Consequently, as the crowds gather on Saturdays for the food pantry items and services, some of them gather in church to hear words of spiritual hope, despite their immediate needs.

Pastor Doris Johnson described the clients as predominantly Black with a mixture of Caribbean and a small percentage of Latinos, Caucasians and Asians.²⁰ From my own observation, I estimated that the percentage break down of these clients is 1.5% Asian (one person), 3% Caucasian (two persons), 4.5% Latino (three persons), 30% African American (45 persons) and 61% African Caribbean (99 persons).

There are many needs and issues that go beyond the need of food. I, along with my Site Team and Pastor Johnson, through informal questions and conversations, found out that what draws these people to the food pantry are such things as 1) recent loss of work or benefits, 2) being behind in rent, and 3) having young children. In other words, these various economic situations were/are revolving around low income or no income individuals and families. Therefore, the challenge for the Food Pantry ministry is to find ways to include additional social and spiritual services to this community. The introduction of an expansion of the food pantry ministry, which offers these services, is a step in the right direction.

²⁰ Doris Johnson, interview by Ben Monroe, November 27, 2007, New York.

Chapter 2

HISTORICAL ASPECTS

With explanations of various definitions of hunger and how hunger is determined in different contexts, I intend to discuss how governments are key malefactors in the food hunger crisis that has enveloped the world from the deserts of Africa to the Appalachian mountain and urban cities in America. World Hunger Education Service offers three definitions of hunger: 1) craving appetite; 2) the exhausted condition caused by want of food, the want or scarcity of food in a country; and 3) a strong desire or craving.²¹

The state that leads to malnutrition, which is a lack of food that leads to poor health, is the want or scarcity of food in a country. This food hunger crisis and/or epidemic impacts the world, globally, in such a way that governments are key determinates in who get the available food, which, consequently, determines who lives and who dies.

Deliberate unyielding structures of governments' economic, political, moral and social classes, by principalities and powers, in high places have caused many people to die of hunger in a world where there is more than enough food to feed all the people. According to a World Hunger Education Service fact report, there is enough food produced in the world to feed all the people. Although farmers produce only 17 percent more calories per person today than it did 30 years while there has been a 70 percent increase in population, a report of the Food and Agriculture Organization (FAO)

²¹ www.worldhunger.org/articles/Learn/world%20hunger%20facts%202002.htm.

concludes that there is still enough food to give all the people in the world at least 2,720 kilocalories (kcal) per person per day. Principally, the problem is summed up in this statement: “[M]any people in the world do not have sufficient land to grow, or income to purchase, enough food.”²² This is the thematic strand that will be seen throughout my research and implementation of this Demonstration Project.

Hafez Ghanem, assistant director general of Food and Agriculture Organization (FAO), observed a perspective on these issues that contributes to the hunger crisis. He stated that “[t]he structural problems of hunger, like the lack of access to land, credit and employment, combined with high food prices remain a dire reality.”²³ In the *Guardian News*, Julian Borger and Juliette Jowitt’s article (“Nearly a billion people worldwide are starving, UN agency warns”) informs us that there are about a billion people who are hungry “each day” (emphasis mine), according to the UN food agency.²⁴ Their source, the UN’s Food and Agriculture Organization, reflects a 28% increase in the cost of staple foods since the last two years (2006).²⁵ There is an estimated 963 million people, who constitute 14% of the world’s population, facing hunger each day; 40 million more people have been added to the hunger roll/list since last year.²⁶

According to an article by Peter Beaumont, *Guardian News*, Josette Sheeran, executive director of World Food Program (WFP), stated that 1% of the money used to

²² www.worldhunger.org/articles/Learn/world%20hunger%20facts%202002.htm.

²³ Julian Borger and Juliette Jowitt, “Nearly a billion people worldwide are starving, UN agency warns,” www.guardian.co.uk/world/2008/dec/10/hunger-population-un-food-environment.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Julian Borger, 22.

bailout *wall street* and *main street* would meet the WFP food crisis.²⁷ In contrast to Wall Street and Main Street, she calls the world hungry population the “no streets” people, because I believe she thinks government has omitted and dismissed them from the economic process, or regards their needs as inconsequential to capitalist survival of the fittest.

In the Food and Agriculture Organization’s (FAO) hunger report, “The State of Food Insecurity in the World 2008”, a conclusion is made that most of the world hunger is found in the developing world, with 65% residing in seven countries: India, China, the Democratic Republic of Congo, Bangladesh, Indonesia, Pakistan and Ethiopia; and the “worst affected” are families who are without land, and this fact resonates in a particular way with women-headed households.²⁸

World leaders at an emergency food summit in Rome, June, 2008, “agreed to increase agricultural aid in order to help boost food production in the developing world, but the credit crunch combined with a recent fall [drop] in food prices [for farmers] have taken away some of the urgency behind the international effort.”²⁹ In addition, Jacques Diouf, FAO’S director general, concluded that it is a sad reality in this 21st Century that “[n]ot enough has been done to reduce hunger and not enough is being done to prevent more people [from] becoming hungry.”³⁰

²⁷ Peter Beaumont, “UN Aid Agencies Facing Hunger Funding Crisis,” www.guardian.co.uk/world/2008/dec/17/united-nations-zimbabwet, 16.

²⁸ Ibid.

²⁹ Julian Borger, 22.

³⁰ Ibid.

Historical statistics and the amount of food products produced by the farming communities and the processing factories reflect an abundance of food. According to *Resource*, the Agricultural Research Service (ARS) reports that “[f]ood is safer, more affordable, and more abundant than ever for Americans.”³¹

Since the agency was created in 1953, food costs have dropped from about 20 percent of the average U.S. income to less than 10 percent today. One reason is that ARS research has helped make agricultural production more efficient. A single U.S. farmer in 1950 was able to produce enough to feed 19 people, but today that number is 129.³²

While these facts above reflect four years ago (2004), the food available, even if food production is diminishing according to some reports from such organizations as FAO and WFP, equitable distribution of food is a major problem. The availability of that food getting to the people who need it most is hindered by governments and the elitist few (richest) people in the world who dine on exquisite refined menus, while hoarding excessive leftovers to look over and beam with pride of wealth, while a simple meal to a poor dying baby (anywhere in the world) would mean physical health and a potential chance of spiritual wealth that money can not buy.

Christopher B. Barrett, *Does Food Aid Stabilize Food Availability?* agrees with me that “availability remains an issue in advancing universal access to sufficient and appropriate food.”³³ He concludes that “[p]erhaps if food aid were targeted entirely toward relieving food insecurity it could be a more effective instrument. But food aid has

³¹ “Food Availability and Safety Improved by 50 years of ARS Research” *Resource Magazine*, January 1, 2004.

³² Ibid.

³³ Christopher B. Barrett, *Does Food Aid Stabilize Food Availability?* (Ithaca, New York: Cornell University Press, 1999), 1-2.

long been intensely political, serving many masters. So long as that remains the case, food aid is unlikely to stabilize per capita food availability effectively.”³⁴

In Phoenix, Arizona, St. Mary’s Food Bank was founded in 1967 by John van Hengel and is considered to be the first food bank.³⁵ Van Hengel, who is considered the founder of the food bank, persuaded grocery managers to donate the food that they would otherwise dispose because of damage or expiration date. He was more successful than he had imagined and soon had more food than he could use in his space at St. Vincent de Paul. From this experience he developed the idea of the modern food bank.

Based on the idea of a “bank,” individuals and companies who had the resources could make a “deposit” of food and funds through donations and agencies could make “withdrawals.”³⁶

With this concept, Van Hengel worked with St. Mary’s Basilica in order to establish a central location where social service agencies could receive food for their clients at no cost.

The second food bank founded in America was Second Harvest Food Bank. It was founded in 1972 in Santa Cruz, California. It initially worked out of a parking lot to distribute food to groups that operated the Breakfast for Kids Programs.³⁷ In 1979 it became established as the National Second Harvest Network, and became an independent non-profit organization in 1993.³⁸

³⁴ Barrett, *Does Food Aid Stabilize*, 16.

³⁵ www.firstfoodbank.org/history.html.

³⁶ Ibid.

³⁷ www.thefoodbank.org/au_history.html.

³⁸ Ibid.

In 2001, a hunger study, spearheaded by Second Harvest, projects that there will be a need for 10 million pounds of food yearly in the California region of Santa Cruz by 2015.³⁹

In 1976 or 1979, depending on the information I viewed, van Hengel established Second Harvest, a consulting organization for those interested in starting food banks, which grew to more than 200 food banks nationwide, making it the largest domestic relief organization in the United States.⁴⁰

As Statistics from the Food Bank of New York show, the problem of food is endemic. In New York City, reports of the different sad facts that emerge out of the hunger crisis are frightening because solution to local and global hunger is becoming an ulcer in the stomach of the private and government agencies that provide foodstuff. According to a New York City Coalition Against Hunger report, New York City is one of the richest cities in the world.

Yet, around every corner, you can see food poverty. Throughout the five boroughs, approximately 1.3 million people — largely comprised of women, children, seniors, the working poor and people with disabilities — rely on soup kitchens and food pantries. In addition, 3.1 million New Yorkers found it difficult to afford food for themselves and their families in 2007, up 55 percent from two million in 2003.

Food poverty in New York City results from problems affording or accessing needed food. Low-income New Yorkers often have to make choices between providing enough food for themselves or their families and paying the month's rent or utility bills. With food and gas prices steadily rising, difficulty affording food among New Yorkers with already stretched budgets has reached crisis levels. The steadily rising cost of living is also being felt by middle-income New Yorkers, who are increasingly experiencing difficulty affording food. Meanwhile, a number of financial pressures — including health issues, health insurance issues and low wages — continue to affect New Yorkers with low to moderate incomes.

³⁹ www.thefoodbank.org/au_history.html.

⁴⁰ Ibid.

In addition to financial problems, low-income neighborhoods throughout New York City are characterized by a lack of affordable, nutritious food. Add[ed] to that equation chronically stretched budgets and the prevalence of low-cost [cheap], low-quality [shabby/despicable] food and it is easy to understand the challenges of leading a truly healthy lifestyle in many neighborhoods — which lead to high concentrations of diet-related conditions such as diabetes, obesity and hypertension.⁴¹

A more pungent example of a few struggles that our customers faced, and face at COHFAMM model food pantry, can be found in the real issues of hunger. People who are hungry have to make life-sustaining decisions concerning the following: Do I pay my rent and be hungry? Do I buy food and be homeless? Do I buy medicine so I can be, more, healthy; or do I buy food and still be sick? Do I walk to my clinic appointments and my workplace; or do I take public transportation and be hungry? Do I drive my car when gas is \$4.00 or more per gallon; or do I buy milk for my children, which is about the same price? These are life-threatening decisions that do not come easy, even for a person who is working on a job that is defined as a living wage job (registered nurse, etc.).

Imagine what it is like for a person who tries to live on a minimum wage job (\$7.15 per hour), or has no job. Imagine the intricacies involved in seeking public assistance, which does not leave much room for living with dignity and devalues the worth of individuals. One lady *in New York City*, Queens, County, told me that Human Resources Agency (Welfare) pays her rent for a room, she receives \$176 dollars in food stamps per month and she gets “\$68 dollars” every two weeks to survive in the world. This lady was not pleased with the lack of a decent and adequate income, though supplied to her by the government. Therefore, she sought to change things by seeking a job in

⁴¹ Food Bank for New York, “Food Poverty in NYC,” <http://www.foodbanknyc.org/go/food-poverty-in-nyc> (accessed March 2, 2009).

which she hopes will advance her livable wages. Thank God, COHFAMM were able to provide job training and job placement for her through its social services referrals component (See Appendix L- Letters, E-mails and Building Contract).

It is these kinds of issues, above, that have driven me to go beyond the vital need of food and address other hungers that exist and persist in our customers' lives. With this in mind, from the start, I knew that one of the basic factors that ravished families to become famished was lack of jobs. So, jobs were at the core of my Social Services Referrals component, as I addressed other needs such as spiritual, mentoring and educational/vocational requests on a case-by-case assessment. Meanwhile, creating a line or linkage to the necessary agencies to facilitate this need was one of the hardest parts of my project for me. My Social Service Referrals Coordinator was missing in action a few times, through no fault of her own, according to her story. Therefore, I had to fill in the position by myself since I did not have a Site Team member or a volunteer who was willing and able to fill the position. When I acknowledged my predicament, I began to address the social needs myself, primarily through an agency that has a comprehensive program that serve the purpose of my overall social services referrals. The name of the agency is "Work Force 1." I had heard about this agency a few years ago and had used its services for my personal health care. I did not know that Work Force 1 had expanded its services to include most, if not all, of the 18 referral needs I have listed on my COHFAMM referral form (See Appendix H).

With what I call a *concentric-circle-focus* (linkage) on jobs and related issues that surround employment, Work Force 1 worked with community organizations (i.e. COHFAMM) to offer employment, a platform to develop training for employment and

other vital related services to customers sent to its office for work. This link up with existing established employers and, at the core, an energetic trained staff of job specialist was created to keep a well-trained group of potential employees in a workers pool (well) that those employers could draw from. Drawing from their literature, research was, and is, done to ascertain what qualities that each employer looks for in their workers (See Appendix O – Programs and Services). Things such as the level of education, experience in the field of employment, whether employers would train the workers themselves, and/or would the employers provide a profile of the kind of workers they required. If things like these were made available, and I have not exhausted them all, then Work Force 1 would be able to provide Job Readiness to individuals who wanted to receive a job at their potential level and seek higher paying employment through continuous training that is provided by Work Force 1, aside from what employers required.

Some of the employers that availed themselves of the provision and benefited from the job services at Work Force 1 were Delta Airlines, Assess-A-Ride, Banana Republic, Marshalls, A.J. Wright, Verizon, Rite Aid and more. In many cases, persons who are employed by these companies receive health and other needed benefits that help them maintain a decent living and reduce the trips to food pantries to survive. However, let me not have you think that just because a person has a job, they do not need assistance with food and other necessary life saving accessories. One of my dependable volunteers is a Registered Nurse and still has to come to the food pantry to make ends meet. She has grandchildren to feed and young people consume a great amount of food to provide energy for planned and unplanned sports and exercise activities. Consequently, working with Work Force 1, a comprehensive life line for the unemployed, underemployed and

poverty stricken populations that existed/exist in the COHFAMM community, and others, I was able to assist a few customers who visit COHFAMM to get jobs that helped provide some of the other items on my Referral Form list such as medical services, vocational training,⁴² clothing, housing, daycare, aftercare, social friendships and mentorship. One or two people referred by COHFAMM to Work Force 1 even sought a spiritual request, before and after their employment – unsolicited. I say AMEN to that kind of transformation.

Positive Transformation helps make a Positive Community. We need a positive community where all hungers cease. The *Enhanced Hospitality*, a component of COHFAMM, was a nurturing element within this setting, feeding customers with hope, because they were not used to seeing volunteers at a food pantry caring for them beyond a food package already prepared with things that they didn't want sometimes, and things they could not use sometimes, because of their state of health and afflictions.

There are those who do not know that it is the way that food is distributed through capital gain that determines who gets food. In other words: “no capital, no food.” Though government's structures and constructs determine the method of food distribution, those same governments predetermine who gets jobs by requiring a certain level of competency and skill. Moreover, governments fail to provide the historically disadvantaged black and poor persons a fair chance at the round table for a square meal. This is done by limiting adequate job training, which has been historically denied these populations. The oppressive results deny these populations better life chances toward upward mobility. In their introduction to *Food Insufficiency and Material Hardship in*

⁴² ESL and GED prerequisites helped potential employees to move into several areas of work that heretofore were not available to them.

Post-TANF Welfare Families, Mary E. Corcoran, Colleen M. Heflin and Kristine Siefert wrote: “The strongest predictors of food insufficiency and/or material hardship were: lack of a high school diploma, low work experience, alcohol and drug dependence, physical health problems, depression and domestic violence.”⁴³

In the United States Constitution, we the people of the United States form a government “by the people for the people to create a more perfect union.” This constitution does not form a perfect union when the republic is sick from hunger, because the strong refuses to “bear the infirmities of the weak” (Rom. 15:1). The people are only as strong and healthy as the food they receive for healthy exercises. Hungry people are weak people who cannot work effectively. Weak workers will eventually become non-productive. What is a solution? Create and give people jobs so that they can buy food for themselves with dignity. Until that time, we are constrained to continue feeding the hungry at food pantries and other places and in other ways that they can be served. Meanwhile, another answer that is helpful in this area is the social services referrals component of COHFAMM model, which partners with other agencies throughout New York City to help customers find jobs and meet other needs besides food.

Hunger has no racial demarcation when it concerns vital food substance. A Black, White, Asian, Indian, African or any other person experiences the same hunger for food. However, as I learned in my Social Theory and Social Analysis class (NYTS 1999), eating and other common essential needs differ to a great degree among rich and poor people. A poor person who is hungry will say: “*If I eat tonight I shall live tomorrow; If I do not eat tonight I shall be hungry, thirsty and be sad, because today I*

⁴³ Mary E. Corcoran, Colleen M. Heflin and Kristine Siefert, “Food Insufficiency and Material Hardship in Post-TANF Welfare Families,” *Ohio State Law Journal* 60, no 4, (1999): 1395.

die.” A rich person who is hungry will say: “*After* I eat tonight, I will live tomorrow. I shall eat, drink and be merry for *after* tomorrow I may die.” Consequently, there is a historical socio-cultural linkage to the way food is grown, monitored and distributed from the farms to the mouths of customers who consume it.

Robert L. Montgomery, *Introduction to the Sociology of Missions*, was aware of some of the problems that socio-cultural differences produce. He purports “[b]y crossing a socio-cultural boundary, mission activity is almost always confronted with the reality of racial and ethnic differences and the social effects of these differences.”⁴⁴ Within this boundary are chronic elements of governments, mentioned above, that give root and nourishment to *feed* (pun intended), psychologically, maladies to unstable minds brought about by an unstable and unequal distribution system of food. For my purpose, I was (and am) concerned about the observance of the behavior of a core group of VFP workers and the community that they serve. I had hoped to be enlightened and enriched by the observation I make about race, ethnic relations and family and social problems (common and uncommon) that they face. I did not intend to provide an in-depth study. My purpose was to record and report the experiences generated and any anecdotal stories that may have emerged through this process. Robert L. Montgomery thinks that “[t]here can be a sociology, of almost, any form of behavior.”⁴⁵

Race and ethnic relations were obvious challenging aspects of COHFAMM model. The people for the most part (see chapter 1 for profile) were of Caribbean origin. The cultural difference in this population and the remaining African American, Asian,

⁴⁴ Robert L. Montgomery, *Introduction to the Sociology of Missions* (Westport, Connecticut: Praeger Publishers, 1999), 100.

⁴⁵ *Ibid.*, 99.

Latino groups were as different as night and day. An ongoing attitude from a number of people in this group was an “attitude of entitlement and arrogance.” Their conversations, body language and disrespectful demeanor presented a problem of disorder, because they came with preconceived notions of how food pantry operations were supposed to be implemented. Generally, they had no sense of order. Therefore, they caused chaotic episodes such as trying to manipulate and expedite their standing place, while waiting in line, with contrived stories such as claiming ignorance of the food pantry operation and challenging to physically fight other customers, using bully tactics of threats to gain advantage by instilling fear in them. These episodes were frequent during the transition of the food pantry from an old prescribed pre-bag and hand it out model to the advanced supermarket model. They were resisting changes of better record keeping of food pantry ministry activities, which caused them to have to take time to give (intake) personal information that would help COHFAMM model to serve them better immediately and in the future. I am reminded of a common saying among social agents of change. In essence, it teaches: Give a person a fish, the person will eat for the day; teach the person to fish and the person will feed himself with his fishing and, maybe, others as well.

The behavior that I found among some Caribbean customers, above, was not evident in Asian customers. But one or two African American, and a few Caucasian people, displayed some of the same behavior such as impatience and resistance to the new way that things were done at the food pantry. The atmosphere, at the time, indicated to me that the multiple different populations described above wanted what they wanted; and they wanted it *now* – right away, in a hurry. They wanted *fast food* at the food pantry and, therefore, displayed the embodiment of *a society in a hurry* to get there and get

things done, a perspective that exists from the microwave to Microsoft linkages on the Internet. While I think that cultural inventions anew, such as the internet and the 911, 311, 411 and someone-one (S11) telecommunication tools, have great benefits for the USA and the world, some things take time, like the building of foundational social and spiritual societal frameworks for the betterment of hungry unfulfilled people. This takes deliberate steps and unhurried time, treating the whole person fully (holistically), as opposed to the hurried superficial address of vital survival needs.

I don't think race was an issue at all in the social exchange brought on by the COHFAMM model. However, according to conversations with some jobless customers, whom we served, racism was, and is, a driving force that has contributed to many customers' reasons for being on the food pantry line. Some of them believe that they were denied jobs because of racism as some reports reflect: "Looking at black families, unemployment or lack of earned income is more prevalent in these families than in any other group."⁴⁶ Once some of our customers were able to receive jobs, they experienced the historical "culture of discrimination against African-Americans" that has prevailed since the official end of slavery.⁴⁷ This discrimination caused some of our customers to end up leaving their jobs because of the pressure, or, in the process, they were fired unfairly. As Charles J. Ogletree, Jr., in *All Deliberate Speed*, pointed out, social and economic equality have been, historically, considered an exaggerated fallacy for educated blacks with vision and potential to succeed in innovative ways, even with discrimination

⁴⁶ Thomas MaCurdy, Grecia Marrufo and Margaret O'Brien-Strain, *What Happens to Families When They Leave Welfare?* (San Francisco: Public Policy Institute, 2003).

⁴⁷ Charles J. Ogletree, Jr., *All Deliberate Speed* (New York: W.W. Norton & Company, 2004), 109.

taking place.⁴⁸ Then because of unemployment and underemployment, a stereotypical conception of the lazy and slothful image becomes chronicled and embedded into the minds of racial or ethnic populations, who do not understand, or do not care to understand the underlying reasons for people's hardships in trying to survive hunger daily. Actually, I am reluctant to use the word "race" to define a different group of people. Why? It is because to me there is only one race: The Human Race. Though different people have different physical attributes that are given to them at birth (ascribed), Robert L. Montgomery wrote "...a good case can be made for dropping the use of the term [race] in scientific writings."⁴⁹ I would go a step further and suggest that except for explanations and writings for clarification, race distinctions, as they relate to humanity, should be done away with and the theological explanation in the Bible be accepted and embraced (Acts 17:24 – 28).

To support the idea that people are people, as opposed to races, Robert L. Montgomery reminds us that "[i]n many modern and industrialized societies, there are increasing numbers of people who are of mixed parentage."⁵⁰ Our newly elected president, Barack Obama, is of such parentage. He informed the world himself and news reports are plentiful, which declare that his mother was white, his father was black and, moreover, a slew of his relatives reflect both ends of the color spectrum. His ascendance to the Most Powerful Office in the world is no little accomplishment. Yet, the tragedy and ugliness of racism continues; and it will continue for a while to come. What impact does racism have on hunger in the USA and the world? How does this racism affect who

⁴⁸ Ogletree, *All Deliberate Speed*, 108-109.

⁴⁹ Montgomery, *Introduction to the Sociology of Missions*, 99.

⁵⁰ *Ibid.*, 100.

receives food and how much? At the core of getting food, without asking for charity, is securing a living wage job. The denial of jobs for a living wage has caused, and will cause people to have to seek vital needs for survival wherever it takes them. Though I do not support their behavior, some people resort to criminal activities of all kinds to survive the hunger pains of life. With or without a job, the most vital need of the three (food, clothing and shelter) is food. Why? It is because food gives one the strength to seek clothing and shelter. Moreover, food minimizes the chances of failed health maladies that could prevent one from having the energy to seek clothing and shelter. Obviously, clothing and shelter follow - in that order. Because if one has the proper clothing, he/she can survive in the street provided food is available to them. Finally, when one is fed and clothed properly, a permanent dwelling is the order of the day as one continues to seek a job to become independent of charity. While there are other life sustaining elements in becoming whole as a human being, it is the spiritual, inspirational and personal pleasures that I include in the COHFAMM model. What I do is place them in a prioritized order of sequential concerns. They will differ for each individual according to varying circumstances, as will come forth in these pages.

I have attempted to put into perspective the connections between hunger, the government and civil agencies and the people who suffer for the lack of food substance and equitable distribution worldwide. Paramount to this discussion is the creative ways that food pantries rose to the occasion as government lacked the ability to see hunger as a serious problem. One reason governments lack interest in this local and global community need is that their economic and infrastructures are designed to capitalize on the labor of the unfortunate laborers with cheap salaries and underpayment in income.

Globally, our present governments and rich people control the economic divide. So they do not have a desire to share their wealth because they fear their own financial demise. Systematically, they structure economies to keep themselves rich and richer, while those who are less fortunate continue to become poorer and poorer. This is done in such a way that men and women provide vital life sustaining substance through their labor for others, but their incomes are not enough to feed their own families when they do have jobs. Yet, a case in point is the tragic money spent to sustain wars through the Industrial Military Complex. Death is certain in war *for some*. Death is certain *for all* who do not eat. This creates a culture that causes the employed and the unemployed to frequent food pantries to help subsidize their living expenses. At the same time, other social services needs are sought after; and sometimes the customers do not know how to navigate the different agencies to receive social benefits. Hence, I saw this lack as a place where food pantry ministry could help fill this void. Therefore, as you read the following pages, you will journey with me as I implement and record my findings, assessments, evaluations, perspectives and results.

Chapter 3

METHODOLOGY UTILIZED

Before I began my Demonstration Project, the food pantry operation at Holy Ghost Upper Room Filling Station Food Pantry ministry reflected that food was granted free, bought, stocked, dispensed and signed for by customers. Therefore, as the food services expansion that I proposed took place, there was a need for more record keeping such as customers' addresses, status of employment, family size, ethnic make up and related background information. Also, a follow-up on the intake information needed to be conducted, as necessary, to determine the amount of services delivered to the customers with the expansion of services.

In order to determine if the model food pantry ministry that I proposed to volunteer workers and the community was needed and would be appreciated, I prepared questionnaires/ surveys and observed the target group of food pantry customers from November 2007 through November 2008. Questionnaires were handed out and the returned copies, with responses, were summed up to begin this process. I prepared an analysis questionnaire survey and conducted person-to-person inquiries about the mindset and customs of the target group (See appendices D and E). My Site Team and I assessed the answers. We were informed, thereby, that an expansion of the food pantry ministry would be helpful and the customers needed to know that an effort was being made to accommodate some of their other needs. We concluded this because the survey revealed

that even though 17 out of 23 respondents agreed that the Challenge Statement was clearly stated, only 13 out of 23 respondents had any clear perspective on their social and spiritual needs. However, 20 respondents out of 23 welcomed more vital social and spiritual services, including the nutrition education (20 of 23 said Yes) and the hospitality enhancement. Regarding hospitality, only 5 out 23 respondents were “Satisfied.” Nine others made various suggestions for improvement such as: expedite handout service and supervise order among patrons; be friendlier, courteous, patient, considerate and clean; give out more information; be less demanding; with loving kindness and understanding serve the needs of the people with a smile. The 9 remaining respondents indicated no answer at all. Beyond these results, there were 15 respondents who favored the choice selection food pantry, 6 said No and 2 did not respond to the question. These findings are clear indicators that a measurable number of community residents welcomed the expansion of the food pantry that I had proposed. Only one respondent stated that “[I] don’t live in the community”⁵¹ and concluded that his/her position did not matter.

I conducted more surveys using the questionnaire forms to address different aspects of needs for instructions on how to conduct the workshops and provide the necessary information to VFP workers and the community we were serving. Some of the questions included in these surveys were: How does the Bible inform and impact 1) your awareness that an expansion of Holy Ghost Upper Room Filling Station Food Pantry is needed; 2) your awareness that live sing-along music is helpful toward hospitality; and 3)

⁵¹ Organizational Analysis Survey conducted by Ben Monroe and Site Team among community users and non-users of Holy Ghost Upper Room Filling Station Food Pantry Ministry, Respondent number 23.

your awareness that hospitality beyond providing food has several variations: Please name the ones that you know of and find helpful?

These questions offered insight into ways I would proceed to teach VFP workers (See Appendix G). I used myself as an example to teach humility, an element of my enhanced hospitality. I reminded the group that I, too, was a student and we were going to learn methodology together. From a biblical and theological perspective, I kept the theme resounding throughout the workshops that “we are laborers together with God” (1 Cor. 3:9a). I knew from the beginning that ways had to be determined to create methods to implement my DP and arrive at an acceptable level of completeness. Therefore, I read and took phrases from other work in different fields of knowledge, grains stored there to feed my learning hunger. I started the process knowing that “Multidisciplinary Methods,” discussed by Thomas Baum in his book entitled *Economics and Management Methods for Tourism and Hospitality Research*, would be my approach since I was not an expert in the model I had chosen to create. He wrote that “[p]olicy formulation and the identification of strategic direction...must factor into consideration a diversity of external and internal variables, which may or may not be predictable or controllable.”⁵² He further conveyed that when economic, political, social, cultural and technological influences are factored into travel, tourism and hospitality, one paradigm is an insufficient operational method.⁵³ Since the foregoing vital community issues (under government control) were very evident in the population that frequents the food pantry, I

⁵² Thomas Baum and Ram Mudambi, *Economic and Management Methods for Tourism and Hospitality Research* (New York: John Wiley & Sons, Inc., 1999), 119.

⁵³ Ibid.

knew that his conclusion made sense to me. Even though his research in this area was industry centered, the principle gave me insight on how I must develop my model.

Once I determined that my direction to create my model must be opened to any and all possibilities for construction, I opened Jane Vella's book entitled *Learning to Listen, Learning to Teach*, for more insightful knowledge. Her writing is based on Margaret Wheatley and Danah Zohar's "quantum thinking."⁵⁴ According to Vella, quantum thinking, described or define by Zohar, is "new-paradigm thinking: holistic, integrated, spiritual, energetic."⁵⁵ She introduces me, and others, to an inclusiveness concept in teaching that moves away from the monologue of the teacher or professor's preconceived knowledge, dispensed out in orderly fashion, to dialogue among students and teacher about what should be learned in a process to address practical applications. She wrote, "[t]he principles in this book invite dialogue...as a developing process...between what we are teaching and how we are teaching."⁵⁶ She goes on to call it "accountable learning." Through this process I came to wear many hats such as designer, teacher, listener and learner.⁵⁷

Jane Vella did not settle for local application. Her global approach to the principles she espouses is reflective of her travels to a number of countries over the years, where opportunity availed itself for her to challenge different cultures with the same

⁵⁴ Jane Vella, *Learning to Listen to Teach: The Power of Dialogue in Educating Adults*, rev. ed. (San Francisco: Jossey-Bass Publisher, 2002), xi.

⁵⁵ Ibid.

⁵⁶ Ibid., xiv.

⁵⁷ Ibid., xvi; see also "Responses to Ministerial Competencies" in Appendix C.

principles to see the outcome.⁵⁸ The global application of my design is an intended outcome. Consequently, I adapted her principles, contextually, at my site.

1 Needs Assessment

As I began my DP, I engaged the VFP workers, members of Holy Ghost Upper Room Filling Station Ministry (HGURFSM) and the community to learn from them what they thought was needed in accord with my Demonstration Project. From their input, and my observation and research, I proceeded to design Cold or Hot Food and Music Ministry (See Appendices D, E and F).

2 Safety in the Environment and the Process

At first, there were participants who did not understand, or see a need for a change in the food pantry ministry. They thought that it was an indictment of the church pastor and its members. Some were never convinced otherwise, a point I intend to discuss in more detail later. However, I was able to convince enough participants that the changes, which I proposed, were steps to higher and more qualitative levels of service to the community. Also, the changes would produce a broader transformative indulgence in the food pantry ministry.

3 Sound Relationships

Though I tried to build sound relationships among the participants and myself, I failed to generate continuous enthusiasm for each and every workshop and related tasks. The mere fact that the DP that I had engaged them in was a volunteer initiative, placed limitations on how much people were willing to give. I did not know their willingness to give when I started, but I learned that even with my best VFP workers, there were

⁵⁸ Vella, *Learning to Listen*, xvii.

degrees of sensitivity and personal perspectives about design, task and execution of implementation of the DP that prevented full development of my intended betterment for the community (See Appendix L and Epilogue).

4 Sequence of Content and Reinforcement

The limitations, placed on my ability to have more understanding and consistent participants, prevented the sequence of contents of knowledge, which needed to be learned by flowing comfortably from one link of the design to the next. I thought about ways of presenting the knowledge, such as digested material that is presented within the time frame that participants were willing to give. I discussed these things with the participants. Their thinking and availability differed according to their understanding of important roles that they would play to make the COHFAMM design a reality. In this process, I realized and learned that VFP workers have other commitments that have priority over volunteer work. I was cognizant and sensitive to this reality. However, there were always a few participants who thought that I did not understand. These participants had their own ideas about how things at the food pantry should operate. And if things were not to their liking, after a fair discussion of matters, they simply were uncooperative. This was an ongoing trend that sometimes was embraced by the pastor. Therefore, some members followed this behavior pattern.

5 Praxis

While all participants seemed to feel comfortable learning by doing, some were reluctant to be involved actively in their assigned tasks. When workshops were opened for discussions of how they felt about individual and group assessment of participation, there was little or no dialogue. Since I had already learned that some people resist

change because it will take them out of their comfort zone, I did not press these participants any further than they would voluntarily go. One cannot overcome some obstacles in some contexts. This, too, is knowledge.

6 Respect for Learners as Decision Makers

When I began making my target group aware of my intentions in my DP, I had open discussions and gave them leeway to discuss any matter about this project in any way they desired. However, after discussions and the design had taken place, with the discussions contributing to the final design, I resisted some participants' attempt to change the fundamental four (4) component parts of my Challenge Statement (See page 5). Why? It is because the four (4) components were based on a needs assessment and had been accepted by New York Theological Seminary (NYTS), Pastor Doris Johnson, the core group of VFP workers, and members of the church. Even so, in the end, my concerns for dignity and respect for customers as they chose and removed food items from the shelves themselves, while using shopping carts, were hindered.

7 Ideas, Feelings, Actions

The order of systematic concepts being, or becoming automatic seemed to have not caught on with a few participants. When I mentioned the phrase ("If it's automatic, it'll be systematic.") it seemed to have little meaning according to their response to details taught during the workshops. I found myself repeating the same instructions, which I thought were simple, over and over again to them. But in the end, by practice and aligning themselves with the participants who embraced and understood the concept or idea, they were able to do their assigned tasks. Obviously, people have feelings about everything concrete, spiritual and otherwise. Particular to COHFAMM, consequently,

learning was resisted by some adults who had long ago stopped attending any kind formal schooling. Some, who did not understand or get things correct right away, expressed attitudes that could have been interpreted as feeling they were singled out as unintelligent.

After I distributed handouts on paper and action orientated workshops (hands on) to the participants, I left the rooms to allow them to discuss their ideas and consider planning, reflection, anticipation and action in concert with others in order to implement them (See Appendices – C, F and G). The process did not always produce the desired results. However, new ideas about how to do some tasks that I proposed were developed and executed even after my absence (See Epilogue).

8 Immediacy

A phrase for immediacy is “in a hurry.” When I started this project, I did not think any of my goals, strategies, evaluations and results, emerging from my proposal, and workshops, would have come about as an immediate process. Therefore, one can imagine the burden of my task, when I recognized, through research, study and observation, that most of my participants were adults who wanted immediate gratification from their involvement in COHFAMM. I did not know how to expedite the process to meet their desires. Almost all the ideas in my design were due to come to fruition in the end. The participants who lacked the patience that I wanted them to have in this process were usually the same few people who resisted COHFAMM on almost every level. Again, this appeared to be an obstacle that I did not find a way to remedy. So I continued to persevere with enthusiasm in my failures.

9 Clear Roles

I established my ideas of how my workshops would operate from the onset of this project, through dialogue and handouts (See Appendix F - Converting to a Food Choice Selection Pantry). However, I learned that talking is not teaching; and because one is talking does not mean that the listeners are listening and/or understanding. At COHFAMM I found myself having to give participants several copies of the workshop packets sometimes. In that packet were clearly written roles that four (4) different COHFAMM implementation teams were suppose to perform (See Appendices F and G). So I made it a practice to rehearse coordinators' roles with them and delegated them to rehearse them with their implementation team members. It worked for a while, but when a coordinator was absent, the burden fell on me because the coordinators never found time to train a substitute to teach and lead the team. I have been reflecting on these issues, lately, and I think that some of the participants looked to me for all the answers, instead of exchanging creative ideas with me as I had invited them to do. The formality of protocol somehow kept us distant, even as I voiced and behaved in a way (enhanced hospitality) to include everybody, a title to one of my CD songs.

10 Teamwork

It is in this principle of learning that I was not able to get a handle on teamwork. Neither was I able to get my coordinators to facilitate cohesive teams, due to irregularity of attendance of the VFP workers. The lives of the volunteers were so complicated from other commitments and responsibilities that they sometimes did not show up. The experience of this matter, along with others, prompted and inspired me to write two songs about real happenings at COHFAMM. The songs are taken from Pete Seegers' song

entitled “If I Had A Hammer;” and Otis Redding’s song entitled “Sittin’ On The Dock of The Bay” (See Appendix J). They convey this common food pantry dilemma that exist among other pantries that I visited (See Introduction).

11 Engagement

Engagement was a critical part of this project as I have discussed several aspects of it earlier in my methodology. I did not know that the problem that may have existed was that some of my participants had a mindset of “...they have no power, except to obey,”⁵⁹ while others were just disobedient by choice, due to resistance to change.

12 Accountability

When I reflect on the principle of accountability in my methodology, I am reminded that maybe some problems that I incurred in my implementation of my DP were found in my original Challenge Statement (See page 6). When I re-examine my Challenge Statement, I can see how some members or customers, without an understanding of how progress is made, can misinterpret my statement as an indictment of the existing food pantry before I proceeded to make changes. My regular observation, of most church members’ educational level, informs me that there is a low educational level, high school at best. I do not mean to present another possibly perceived indictment. Yet, clearly, this knowledge factors into the results that I receive from my Demonstration Project. Jane Vella insists that designs, students and teachers must all complement one another in order for accountability to come forth fully. She writes “[a]ccountability is a synthesis principle – it is the result of using all other principles.”⁶⁰

⁵⁹ Vella, 25.

⁶⁰ Ibid.

Methodological: Practically speaking, how does one run the best possible food pantry, given one's resources?

By visiting and interviewing staff at several food pantries, I have learned that inadequate record keeping can deprive a food pantry of its potential for development and expansion. Doreen Wohl, West Side Campaign Against Hunger, said that an analysis of evaluations performed by food supply programs of a food pantry is a necessary first step in the right direction to consider possible developments and food expansion services.⁶¹ She inferred that the help that food suppliers such as The Food Bank for New York City give might depend on several factors such as adequate space, proper food organization and rotation and cleanliness. These concerns are part of what the evaluation reports reveal during inspection of an established food pantry. Well-kept and detailed records seem to be paramount in this process.

At Holy Ghost Upper Room Filling Station Food Pantry Ministry, where COFAMM was the model, with the help of my Site Team and VFP workers, I attempted to keep good records by training the VFP workers to write things down on different forms, including questionnaires and/or surveys, that I created for this process. The first forms applied to the process were the intake forms, while questionnaires and other forms were created for food choice selection such as return slips (revised to a card 12/2008) and referral forms (See Appendix - H). Through this process we were able to know more about the customers we were serving and better serve their needs by having more vital information about what their needs were, besides food. We gave them a permanent number to use each time they returned to the pantry for food. The number was simply a

⁶¹ Doreen Wohl, Director of West Side Campaign Against Hunger, interview by Ben Monroe January 03 2008, New York.

registration number. Customers still had to line up to receive a new placement number in line to pick up their food each week. We also kept a record of the number of people in each family that we served. This process gave COHFAMM a method of tracking and follow-up to keep some kind of order in operations (See Appendix G).

Then something very promising happened regarding my Demonstration Project: Christine Riley, Nutritionist, of The Food Bank for New York City considered my proposal an ideal one for their food choice selection pantry initiative (See Appendix L - E-mail). She made an appointment with me and came out with a staff member to survey and measure the space in the garage. They decided or determined that my DP met their specifications for their food pantry supermarket initiative and offered to assist me in this regard. However, their fiscal year did not allow any immediate financial help at the time. However, Ms. Christine Riley said that because I was developing a model and was not the direct organization registered with the food bank, Pastor Doris Johnson would have to apply for funds on the next fiscal year in my behalf. Whether she would reimburse me or not, the food bank would provide funds. With this in mind, I hired a local contractor to increase our capacity to store more food by building the existing space in the back of the garage into a storage area. This endeavor included adding two new doorways and doors to complete this addition. The over all cost for contractual work, shelves, shopping carts, chairs, containers for files, office supplies and miscellaneous items was \$7, 956.87 (See Appendix L – Building Contract). I have not been reimbursed by New York City Food Bank and I do not expect to be reimbursed by Pastor Doris Johnson and her church members.

On March 1, 2008, orientation for existing volunteers and church services attendees was initiated. Pastor Doris Johnson opened the orientation by explaining the purpose of the program, which she said was to train volunteer food pantry workers to improve food pantry services to the community. She told them that the program is all about community people pitching in with their time, gifts and talents to help others in any capacity possible.

Before I spoke to the gathered congregation (in a sermon about awareness) regarding the need for expansion of services at Holy Ghost Upper Room Filling Station, I reiterated the purpose of the program and said that with the understanding of the program, we invite and urge you to sign the volunteer signup sheet. Then I proceeded on into my text for the day. “The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind to set at liberty them that are bruised” (Luke 4:18). Evidently, this scripture points to what Jesus had to say about helping people beyond the need of food. The subject to this sermon, “The Spirit of the Lord” spoke to time changes and needs changes (See Appendix M).

On Friday, March 7, 2008, Site Team member Lillie king and I met with Pastor Doris Johnson, Pastor Cornelius Davis and Pastor (Elder) Emmanuel Coleman for the purpose of initiating a plan of building construction for storage space redesign of the existing space for a Food Choice Selection pantry. The following undertaking took place:

A layout of the pantry was reviewed

- It was suggested that an architect come and view the pantry, measure it and price the cost
- Rev. Davis plan included an architect with a building plan of about 1500 – 2000 dollars. Some of the work of the plan included digging out a portion of the foundation so that the wall would not split. He estimated that, with a plan of all the work that had to be done to complete the building construction for storage, and restructuring, the timeframe would be one month. An overhead awning to protect people in in-climate weather was discussed and could prolong the time of completion. At that time, Rev. Davis stated that he would do the job for approximately \$10,000.00. Rev. Monroe agreed to pay the cost, if he decided to use Rev. Davis to do the work. All the changes that would need to take place to convert the food pantry were explained to Pastor Doris Johnson. In the end, the estimated time for completion of the building project was two (2) months, beginning April 2008.

On March 08, 2008, church service was held at Holy Ghost Upper Room Filling Station. Pastor Doris Johnson called the service to order. She told us that “All things work together,” followed by the song “The Lord Will Make a Way Somehow” (God Will Make A way). She stated that from the inception of the food pantry, “I always wanted a Food Choice Selection pantry and Rev. Monroe has come forth to fulfill that vision.”⁶²

At 8:50 a.m., a brief discussion took place among us, drawn from John M. Perkins’ book *Beyond Charity: The Call to Christian Community Development*. I said that it is time for the church to take the whole gospel on a whole mission to the whole

⁶²Pastor Doris Johnson, Church services at Holy Ghost Upper Room Filling Station Ministry, March 08, 2008, New York.

world. As I spoke about the new Cold or Hot Food and Music Ministry (COHFAMM) model, to be implemented at Holy Ghost Upper Room Filling Station food pantry ministry, I said that the customers would be receiving food in a different manner. Then I continued to explain how the pantry would operate as a Food Choice Selection pantry. I said that instead of being given food that one may or may not be able to use, due to dietary and/or health reasons, a person would choose the available foods and/or /items that were compatible to their need for dignified living.

To make the argument for my DP proposal for a new model, I put it in a biblical/theological perspective. I said that man [woman] shall not live by bread alone, a biblical phrase attributed to Jesus during his 33 years (plus) on earth. Men and women need help from God beyond physical food. The help comes as we study God's word to have knowledge (II Tim. 2:15). I said that today you all are being offered a road map to find food for your mouth and food for your soul.

Before the services ended, Pastor Doris Johnson made announcements about a guide to other food pantries and the article in the New York Daily News about Holy Ghost Upper Room Filling Station Church Ministry.

March 10, 2008, a Site Team meeting was held with emphasis on speaking to perspective volunteers by telephone and fund raising projects. The meeting started at 10:30 am.

I began by doing what I call "housekeeping." I reminded those gathered there to always keep the Challenge Statement handy. I explained the process for recruiting the volunteer team and other volunteer workers for the Cold or Hot Food and Music Ministry model (see appendix – Recruiting Process). Questionnaires, tracking sheets and personal

choice in the four areas of volunteering were, and are, a part of this process. The training time and in-class and workshop settings were scheduled from May 3, 2008 through August 2, 2008. I reminded the Site Team that they would be responsible for cleaning up the space we used after the training on Saturdays.

It was suggested by Mrs. Lillie King that each Site Team member pledge \$100.00 dollars toward fund raising efforts. Other fund raising ideas were selling dinners, concerts and solicitation of local businesses within the community that support our transformative work. These fund raising suggestions never came to fruition, because of lack of interest and volunteer initiative.

On March 15, 2008 at a church service, prior to food dispensation, Pastor Doris Johnson explained the purpose of the new pantry change, as she compared Holy Ghost Upper Room Filling Station food pantry to other food pantries. She said that God sent Elder Monroe here for a reason. After 23 years as a faithful member and ministerial worker in his local church, he left to come here to us, not as a member but a change agent for a better and Positive Community.

I spoke about a Positive Community, the end result I expect to take place after the development and implementation of Cold or Hot Food and Music Ministry model. The Positive Community, a magazine that prints informative/educational articles to enlighten all segments of the community with focus on the religious communities, is the impetus that impacted my model, while Imhotep Gary Byrd, Legendary Radio Host for our communities and a song writer, wrote a song called “Positive Community” for my CD called “Who Jesus Is (Cold Or Hot).”⁶³

⁶³ Ben Monroe, *Who Jesus Is (Cold or Hot)*, CD (Rev Ben Monroe & Company) available online at <http://www.cdbaby.com/cd/revbenmonroe>.

As part of my “housekeeping” chores, I informed the community that Dr. Robert Zuber, my DP academic advisor for my doctorate degree, was scheduled to visit with us on March 22, 2008. Meanwhile, I spoke about how the work involved, in this process, would end up being a dissertation that can become a book with the four components of the Cold or Hot Food and Music Ministry model.

On March 22, 2008, I opened up my segment with the remarks that God gave us life and wants us to give it back to him in service to others. Beyond the gifts of life, God gave us gifts of talents as social beings to implement the social gospel. I said that Pastor Johnson testifies that the Lord laid a plan on her heart for this pantry to be instituted. I continued my presentation with last week’s Bible study message on hospitality:

“Distributing to the Necessity of the Saints, Given to Hospitality: Seven Fold Customs of Hospitality” (See Appendix M). Afterward, I introduced Dr. Robert Zuber, my academic advisor for my doctorate degree, representing New York Theological Seminary and an ambassador of goodwill for the United Nations (see appendix for his message).

SITE TEAM MEETING WITH DR. ROBERT ZUBER

On March 22, 2008 around 11 am, Dr. Robert Zuber met with my Site Team members and me. The team members included Pearl Hale, Lillie King, Christine Williams, Ron Collier, alternate (Shatiek Johnson was absent); and my Personal Assistant, Ms. Jane Patterson also attended.

Dr. Zuber reminded us that because of our location, near Kennedy Airport, we must be aware that building developers threaten our location. Meanwhile, he advised the Site Team to create ideas with Rev. Monroe. He gave us some examples such as: If you live in the neighborhood, you know people; if you don’t live in the neighborhood, you

don't know the people. We must know the people to learn their personalities. Capitalize on people in this neighborhood. Learn people by coming in contact with them. Get people together to make sure you have clean streets. Discuss issues of how to make the neighborhood better. You need the skills of the people. All the people can help the community. [Make inroads to a better community available to all who will participate. And when you discover those people whom do not readily participate in the betterment of the community, create ways to involve them in the process.] Pay attention. Help make decision. Help pull people together. Have more give and take of the areas. What the pantry can do is reach out to the public for funding and food.

Do not forget to do what the spirit leads you to do. Commit yourselves to the people. You should give food to the people in the area first. People who live outside the area should be second.

Also, you don't want to get yourself in trouble: keep good records. Give out food to eligible people according to your intake statistics. Generate accurate records. New York City Food Bank has no interest in religious services. They want you to give out the food. A prayer, and not a service, will work better than prolonged religious services. The surveys that we have conducted indicate that people, mainly, want to get their food and leave (see form – appendix). They, usually, attend worship services at other locations, if indeed they do attend. Christine Williams ended the meeting with a prayer.

On March 29, 2008, I explained the function of the Site Team (See Appendix C) and explained the four components of my Cold or Hot Food and Music Ministry model. I told the members that Mrs. Betty Neblett would oversee the Food Choice Selection component, because she claimed to have prior knowledge in this area. However, I

learned later that she was not equipped to perform those duties in my prescribed DP model design. So I delegated this position to Kevin Wilson. This was done for awareness and in preparation for the volunteer training in May 2008. (Thirty-eight attendees signed the religious service list.)

Notes for the record, while the religious service was being carried out, Site Team members gave out questionnaires to customers in reference to attending church service before food is given out and failure to give out food according to the scheduled time to give out food (See appendix D and E). Also, during the dispensation of the food, Ms. Blanco, a customer fainted and ER Service Unit K-9 300 Lic. #; Ambulance 1449 EMS Mary Immaculate Hospital, FDNY and EMS were called. EMS attended to and released Ms. Blanco on the Site Location (See Appendix H for Accident Report form).

On April 5, 2008, I said that the pantry must be changed inside and outside. I told the group that the hospitality component of my four expansion areas of the food pantry model must be embedded in Social Service Referrals, Nutrition Education, and Food Choice Selection. I used the illustration from Luke 10:30-37 of the “Good Samaritan” as an example of hospitality, wherein the person who lent a hand, because of ethnicity, culture and tradition, was not even supposed to have any dealings with the Jews and vis-à-vis. I discussed that the man who was helped in this incident had all kinds of needs as he had fallen among the thieves of his day. Just like that man, some of us have fallen among the thieves of our day, which resonates, historically, with our government as thieves that deprive us and our fellow human being of fair chances to live in dignity with needs met. This truth creates other negative behaviors among the community in which we begin to act like the government and deprive (steal) one another by taking from each

other things that don't belong to us, and failing to utilize the talents that we have for a positive community. Therefore, people who come to the food pantry have all kinds of needs. Hence, the change to a Food Choice Selection food pantry with added services is for the betterment of the community. In this change, we give the customers what they need not just items of our (the pantry) choosing.

This service was a Bible Study on "hospitality." Therefore, space was given for questions, answers and hospitality suggestions from those in attendance. Below are some comments of what transpired:

- Hospitality can be just a kind word to one another
- Hospitality is love your neighbor; love is work
- Hospitality is love [ing], caring, sharing and help [ing] in a time of need.
- Hospitality is working problems out with others
- Hospitality is helping to keep the working and serving area clean. If you see a piece of paper out of place or on the street, pick it up. Do this out of love.

Finally, I commented that the community is a [human] family in which we should respect each other with the "enhanced hospitality" demonstrated by the "Good Samaritan."

Important Announcements: 1) The building contractor is scheduled to begin restructuring the food pantry the first week in May 2008 by building more storage areas for stocking food items. 2) Maxine Simpson, Faith in the City, New York Daily News, asked for a press release concerning the work that Rev. Monroe is doing here with his

Cold or Hot Food and Music Ministry model. With the help of Imhotep Gary Byrd, from WBLS/WLIB/WBAI radio station and Amsterdam News, the press release was written on April 21, 2008 and faxed to Maxine Simpson (See Appendix K– Press Release).

The service was closed by Pastor Doris Johnson. She said that Elder (Rev.) Monroe is doing this on his own (with his own finance). God's got a great blessing for him. Elder Monroe will be the speaker for this Sunday, April 6, 2008 here at the church. Other announcements that apply to volunteer workers: All workers are to be present at 9 am [on Saturday mornings] for prayer. However, anyone else, who desires to do so, can join [in with us].

On April 12, 2008, I opened the meeting with prayer. Then I began to speak about the conversion of the food pantry. My concern was about the need of volunteer workers to operate the new Cold or Hot Food and Music Ministry model. I said that the volunteers have to be trained and re-trained (existing volunteers). The training is scheduled to begin on Saturday, May 3, 2008. There will be training in the four component areas of the model:

- Social Service Referrals
- Nutrition Education
- Food Choice Selection
- Enhanced Hospitality

Special Volunteer Needs: We need volunteer workers to come in on Thursdays and Fridays, during days and evenings, to help unload and stock food items and/or pre-package food for dispensation on Saturdays.

I continued my teachings on hospitality. I said that you can [should] help people in any way that you can. Make them comfortable by feeding them; give them a place of comfort (to dwell in). Jesus loves everyone and will not leave you in a time of need. Soon, as a part of our hospitality efforts, we will have singing and praising God on the line, a sing along. (Pastor Johnson ended the gathering with songs.)

On April 26, 2008, I set up music and rendered music and songs, sing-along, outside on the sidewalk after the church service. I explained how the sing-along songs on the outside would be conducted and sung; and I explained pantry changes related to my Demonstration Project study for school and how site team members and volunteer food pantry workers were needed to help me complete it. I announced, along with Pastor Johnson, that pantry bags were pre-packaged on Friday, April 25, 2008 by Hanako Ikeno, supervisor, and 30 people from The Youth Board of Queens Borough President Helen Marshall's office. The congregation was invited to volunteer to train for the food pantry conversion.

Finally, Pastor Johnson expressed love to everyone, as she told the people that the Food Bank of New York City would be coming to assess the food pantry with thoughts of helping Rev. Monroe fulfill his proposal in expanding food pantry service. Ms. Christina Riley of the Food bank said that she loved Rev. Monroe's proposal.

On April 26, 2008, there was a Site Team meeting held after the food pantry closed. I began it with prayer. Then I opened with some housekeeping among Site Team members and their present behavior as a team. The remarks are recorded below. I said that we are not on one accord. [But we say by our presence here that] we are here to work together. Today we had music played outside. The music is generally played until

the religious service begins downstairs in the sanctuary. Then it is played while people are waiting to receive their food. Pastor Johnson knew about it in advance. However, no one alerted me that the religious service had started downstairs in the sanctuary. So I continued to play music. This morning's confusion was due to a lack of communication.

The Site Team members present were Mrs. King and Christine Williams. Pastor Johnson could not make it for emergency reasons. I said let's move on. One member of the church, who was a member of the Site Team, did not understand the need for protocol even in voluntary work. I said the Site Team must work with me, as much as they can in scheduling tasks to be performed. So I said that if you have any appointments, give me a notice of time and date. This will help me make other arrangements. I reminded them that training starts next Saturday, May 3, 2008 from 1 pm to 3 pm.

TRAINING AND WORKSHOPS CALENDAR

In May 2008, our schedule is every Saturday, May 3, 10, 17, 24, 31. All trainings and workshops will take place between 1 pm and 3 pm. On May 31, 2008, Vivian McMillan of Thomasina's Catering, Saint Albans, New York, will make a presentation on hospitality.

In June 2008, our schedule is every Saturday, June 7, 14, 21, 28. All trainings and workshops will take place between 1 pm and 3 pm. On June 28, 2008, Vivian Mc Millan of Thomasina's Catering, Saint Albans, New York, will make a presentation on hospitality.

In July 2008, our schedule was every Saturday, July 5 (no schedule), 12, 19, 26. All trainings and workshops were scheduled to take place between 1 pm and 3 pm. The July 5 no schedule, was rescheduled for August 2, 2008. Meanwhile, on July 4, 2008, Pete Seeger, the legendary folksinger and *friend* to humanity, invited some of the COHFAMM VFP workers and me to share our COHFAMM model and music with The Beacon Sloop Club in Beacon, New York (See Appendix (K) for photos – video footage is available). Cold or Hot Food and Music Ministry received accolades and a few monetary donations to encourage us in our ministry.

Since the training dates above, we opened the Cold or Hot Food and Music Ministry (COHFAMM) model at Holy Ghost Upper Room Filling Station on August 16, 2008. The continuing training will take place each week from 9 am to 11:30 am on Saturdays. There will be initial instructions and discussions about what is expected of volunteers. Then you will apply these teaching in your volunteer work as on the job training. Thank you for your participation in COHFAMM

On August 16, 2008, Cold or Hot Food and Music Ministry (COHFAMM) model was launched at Holy Ghost Upper Room Filling Station 146 – 17 133rd Avenue, South Ozone Park, New York 11436. Prior to the opening date, Positive Community placed an article in its July/August issue highlighting COHFAMM's visit with the legendary folk singer Pete Seeger (see appendix). On the above date of the opening, Positive Community sent representatives to witness and photograph this event (see appendix – photos/article). The New York Daily News (see appendix - article), WBLS/WLIB/WBAI radio personality Imhotep Gary Byrd, Mark Claxton, who is running for City Councilman, and others came and supported us in our efforts. Also, New York Amsterdam News published a story of the COHFAMM model (See Appendix K - article).

The day did not go so smoothly at first. Site team members and volunteers, as a whole, did not adhere to the time schedule of events as planned. This significant element of preparation caused a delay and change of the program in the following ways. There was not an in-depth orientation of volunteer workers and the Training Certificate ceremony was cancelled; Pastor Johnson cancelled her scheduled 30-minute religious service. What I experienced, but know through years of experience in business and ministry, is that when you have media people acknowledging an event to be of worth to the wider community, it is imperative that the time schedule is tight and right. Most of media and business people have other schedules and commitments to attend to on daily itinerary and or agenda. With this in mind, the Daily News photographer was polite but reminded us that his time was limited. The people who held up the program did not realize the importance of being on time. This is an ongoing problem in the circle of

leadership and volunteers of COHFAMM. I continually address this obstacle by being an example of an on-time person. The volunteers and the pastor know these things, but somehow have not been able to grow very much, though some of them respect my work ethic in word if not indeed.

Meanwhile, as the program got off the ground with an adjusted agenda, I thanked God for smiling on this Queens community and I thank the community for its support of the new model ministry program we were there to participate in and celebrate. I highlighted the following talking points:

CEREMONIAL SPEECH

AUGUST 16, 2008

ACKNOWLEDGEMENT: God has smiled on this community. First of all, I want to acknowledge the community for coming out to support our efforts to help develop and maintain a Positive Community. This moment in time and event would not be possible, unless God had allowed it to happen and ordained it by providing a site for the vision to take place, as I partnered with Pastor Doris Johnson to make this change here at Holy Ghost Upper Room Filling Station Ministry.

PUBLIC ANNOUNCEMENT: Therefore, today, we publicly announce and launch Cold or Hot Food and music Ministry (COHFAMM). The short name is pronounced COH-FAMM. As a recording artist who have chosen to pursue a ministry of music and to serve the needs of people, I have come to realize that hunger is a growing problem not only abroad, but right here in this country, this state, this city and right here in the county

of Queens. Statistics have shown that this inconvenient vital life-threatening situation is due to low paying jobs, reduced wages in that low paying job, downsizing of jobs (layoffs), outsourcing jobs as export of merchandise to other countries. These devastating measures created an unstable job market in which some people did not have a job at all, or could not get another job, even if they had one before.

AWARENESS: Our mission intent is to make you aware of other needs and services that we provide to our hungry community beyond food.

EDUCATION” THAT LEADS TO “TRANSFORMATION: Therefore, as you labor together with us (we will always need volunteers), while we labor together with God, we all can be educated and transformed by the work and service being done here. After all, this Demonstration Project (DP) is rooted in God by God’s call upon us to serve our neighbors with Enhanced Hospitality. The Enhanced Hospitality of comforting one’s neighbor, who is uncomfortable for various reasons, is the part that holds this ministry together, making it a ministry model that teaches and educates us how to share the resources available to us that can give us empowerment to live decent lives with dignity.

HUMAN WORTH: COHFAMM values people’s worth. Therefore, our aim is to provide ways to increase your worthy values by uplifting your spirits and life chances through food and music ministry that feeds your bodies and souls.

OTHER MINISTRIES GLOBALLY: Finally, we seek to reach other ministries, locally and globally, and teach them our COHFAMM model for their own communities.

COHFAMM is adaptable anywhere in the world. The food and music mix gives it universal credibility. This mix can be understood as a language anywhere in the

universe, because the whole world is hungry daily for a piece of bread and a peace of harmony. Music inspires a melancholy people and gives them hope.

After my perspective and overview of the COHFAMM model ended, I presented COHFAMM's four coordinators to the community, who gave brief synopsizes of Social Services Referrals, Nutrition Education, Food Choice Selection and Enhanced Hospitality. Then space was given for Pastor Doris Johnson to comment and acknowledge her perspective on COHFAMM. Once she completed her talk, she introduced Imhotep Gary Byrd from WBLS/WLIB/WBAI radio to have some input in the coming together and launching of COHFAMM. With a spirit of harmony peace and working together toward common goals, he introduced a thematic element of ingredient that COHFAMM aims for: A Positive Community. Therefore, at the end of his speech, the song "Positive Community" written by Imhotep Gary Byrd and song by Rev. Ben Monroe on his latest CD *Who Jesus Is/Cold or Hot* followed by the song "A Change is Gonna Come/A Change We Can Believe In" written and developed for the Barack Obama campaign for president of the United States.

The people joined in with lots of energy and Imhotep Gary Byrd encouraged me to highlight the part of COHFAMM co-opted from Pete Seeger's sing along feature. Mark Claxton was the next speaker who spoke with great admiration for the COHFAMM model. He is running for City Council of Queens, New York in the 31st district. He cited COHFAMM as a model that should be duplicated throughout other communities, which is part of the long-term goals of COHFAMM. Moreover, he conveyed to us that community programs, with positive features, which include everybody, is the hallmark of

excellence. I look forward to working politically with him as COHFAMM partners with politicians who embrace the vision of COHFAMM.

The next item on the agenda was the ribbon cutting. This part of the program included all the invited guests and the volunteers who faithfully trained for COHFAMM model. Afterward COHFAMM model was opened for service. Though the community was made aware of the Change That was Gonna Come, through awareness announcements and handouts since the onset of COHFAMM development and immediately before the opening, the beginning was not in an orderly fashion since the people lined up in their usual way expecting to receive a number as they did before this model was developed. Therefore, with the help of Imhotep Gary Byrd and Ronald Collier, a site team member, and the enhanced hospitality team, we were able to calm the crowd and expedited COHFAMM model's beginning in three hours (10:30 – 1:30) because everyone of the 94 customers had to do an "In-Take" interview to authenticate the record keeping and statistical information that will help us serve the community better in the future (video footage is available). When those who did intakes on 8/16/200 return in the future, they will not have to repeat this feature, unless they lose their return slip. Barring this, they will simply provide the permanent number that we gave them and receive their food and go.

Later in the day, we had a cookout at my house in which we engaged in singing, eating and highlighting some aspects of the program (video footage is available). This event began around 4 pm and lasted until around 10 pm. The guests had plenty to eat and indicated that they had merry old time. Our guest comedian was Willie Davis, a friend and great guy for all times, as far as I am concerned.

On August 23, 2008, we opened the doors to the COHFAMM model at Holy Ghost Upper Room Filling Station Ministry with an increase in customers registering for the first time with our COHFAMM model. I expected an increase in the registrations, but not as many as came on this day. The increase caused us to have a backup of people registering for I did not have enough trained volunteer Social Services Referral intake workers. Nevertheless, we were able to finish the 10 – 11:30 am schedule in a reasonable time frame (12 noon). What we learned from that experience was that more trained intake volunteer workers are needed to operate the COHFAMM model more efficiently and expeditiously.

Therefore, before our next day of food pantry service, which was August 30, 2008, I recruited and received more intake workers. With them present at the August 30, 2008 schedule of operation, I delegated hands-on training while the operation was in progress. Also, I utilized a volunteer from Enhanced Hospitality who was aware of the intake operation process. The operation worked much smoother and we finished in a reasonable time (10:30 am). This awkward time schedule was caused by my decision to give out the food and services before 10 am to customers who had already arrived and had been registered around 8am and further on. Pastor Johnson taught us that we cannot begin to serve the customers before the scheduled time. I made the decision without her input and approval and was held accountable for this mistake in decision-making.

Up until this point, I had not been able to give Pastor Johnson copies of the records that we kept, due to the involvement of my site team, volunteer workers and my involvement in other activities that limited the time for us to sort through papers and give her accurate information. This inconvenient issue caused a “take over” feeling to arise in

the spirit of Pastor Johnson. She failed to realize that when an operation is changing and in transition that there are always unforeseen and adjustments to be made before a project can be made to operate smoothly. Also, she failed to state exactly what she needed in terms of administration. While I presented a model food pantry ministry, I still need to learn administration knowledge that is in keeping with suppliers of food, equipment and funds to operate a food pantry. I am still seeking the information about how she selects and buys different foods. In other words, why does she buy one item and not another? I find through this experience that a better inventory system needs to be developed. However, without her cooperation to move from chaos to order, this will be a difficult task.

On September 6, 2008, I arrived at the food pantry at the scheduled time of 8 a.m. I had requested that volunteers report for preparation for the 10 o'clock operation time. No volunteer had arrived besides me. However, Ms. McIvory, a customer, assisted me until Ms. King, Ms. David and Ms. Berchem arrived. Ms. Shenequa Williams came to the pantry and opened it for us to begin to prepare the pantry for operation. She is a volunteer worker who has been very helpful within the last two weeks. Although she failed to help us prepare, she arrived about 11 am and helped alleviate the volume of people waiting by doing "Intake" interviews.

The absence of the Social Services Coordinator, and key people on her team, placed a heavy burden on us all today. Five of them were missing for several reasons such as unexpected new babies arriving and other family problems; unexpected job scheduling; a business trip and even just not showing up without giving me a courtesy

call, which is part of the Enhanced Hospitality training that they received. Maybe a training review is due?

In the end, I wound up using myself, Ms. King, Ms. Williams and Ms. Berchem to do Intakes. They did a very good job and helped us finish the crowd of 124 people by 1 pm. Volunteers helped make the distribution of food more efficient by placing the selected items in bags and carts for the customers before and after they entered the pantry to shop. This is an adjustment that I have settled with for now. However, I hope to have the model operating as I designed it for customers to select their items from the shelves and place them in their bags themselves. At this time, Pastor Johnson is not working with me regarding the order of my design. On August 29, 2008 and further on, she has been placing items on the shelves at her discretion and refuses to keep her commitment to NYTS to allow me to develop the DP as I proposed it.

Pastor Johnson has a propensity to have church before the people are served, which is okay in itself. However, she wants us to delay the dispensing of food items until she is available. This produces a problem by causing people to wait unfairly since our opening time is from 10 am to 11:30 am. Also, she delegated untrained members of the church and other people who are not members to dispense food as she sees fit. This has become a great barrier to my presenting my project as I designed it. Her use of untrained workers is leading the pantry back to a chaotic state. On September 5, 2008, I asked her to sit down and speak with me (see e-mail: appendix). She said that she could not speak with me. On September 6, 2008, as I was about to depart from the food pantry, I requested another meeting with her. She said that she would call me. She did not call me.

I surmise from her uncooperative behavior that she has begun to feel a loss of control of the pantry. To develop my DP properly, she would have to give me clearance to do it the way that I proposed it and allow me to make mistakes and correct them to establish the design as I proposed it. She failed to cooperate in allowing my design to take place completely in operation after the implementation took place. This is week four. I have six more weeks to observe and document transition and transformation, pro or con. Within that time, I hope that the site team members, volunteers and my advisor will have some input in this ongoing drama that will help bring it to some kind of positive solution. In any case, I intend to complete my observation and write my responses and summations of the activities of Pastor Johnson and her untrained members who do not respect the process. Meanwhile, as Imhotep Gary Byrd says to me: “Leave room for God.” That means I must let prayer and trust in God’s faithfulness strengthen my faith to complete what I have started with an acceptable conclusion, given the obstacles that prevent me. This is a good point to quote the Serenity Prayer:

*God grant me the serenity
to accept the things I can not change;
the Courage to change the things that I can;
And the wisdom to know the difference*

On September 12, 2008, 9:30 pm, Pastor Doris Johnson had not sent the list of food that we are supposed to give out for September 13, 2008. I do not know the problem. As a consequence of her attitude last week, I am not led to call or e-mail her. Her behavior of late has not been conducive to positive communication in any way.

However, I intend to have a meeting with the volunteer staff tomorrow morning (9/13/2008) between 9 am and 10: 00 am.

On Saturday, September 13, 2008, I arrived at the food pantry at 7:55 am. There were two people already waiting outside to receive food, along with Ms. G. Foy, a VFP worker. Shenequa Williams brought the keys out and I opened the food pantry. Ms. Foy helped me with materials and setup in preparation for the 10 am opening schedule. Shortly after, Mrs. King, Ms. Berchem, and other VFP workers arrived, including the new VFP workers who would begin hands-on training. Mrs. King and Ms. Foy begin the process by teaching Angela Edwards how to do the intake information from new customers. Pastor Johnson and her crew, untrained members included, came to the pantry at 10 am. We begin operations around 10:30 am. Pastor Johnson returned to the chaotic and undignified way of placing items in bags of her choice, rather than using the customers' choices of available items as I designed the model. I had sought to speak with her about this contrary behavior over a week ago on several occasions, but she has refused to speak about it up to this point. Moreover, I have discussed this problem with site team members and VFP workers, seeking a positive resolution. Hopefully, one of my coordinator may get her ear this week before we meet again on Saturday September 20, 2008.

On Thursday, September 18, 2008, Pastor Doris Johnson called me and cancelled the food pantry, because "I am tired. I have been dealing with personal business of a real estate nature. I have visited Spring Valley, New York to address it and proceed with its legal litigation necessity." Consequently, I informed all staff/volunteers that I could reach regarding the cancellation. This cancellation prolongs the amount of time I

proposed to observe the COHFAMM model in operation. Also, Pastor Johnson has informed me that she will not open the pantry on October 18, 2008. She has a program set up for the church's anniversary that is in conflict with her desire to be at the food pantry. Though the pantry schedule is from 10:00 am to 11:30 am on Saturdays, she feels the operation cannot go on successfully without her input and monitoring. This is a character trait of distrust and need to control the pantry activities to the detriment of my original model.

On Saturday, September 27, 2008, I arrived at the pantry at 8 am. Ms. Jo Ann, a regular customer who always wanted to assist us as we did things to prepare to serve the customers, offered to help me with my papers and other instruments that I brought to set up for service. I accepted and asked her to become a regular volunteer, since she had the spirit of help. She, in turn, accepted my offer and became a volunteer then and there. She was one of the most terrific workers for that day. Her attitude was one that embodied the Enhanced Hospitality that I advocate with all workers. Actually, she was/is better than some of the workers who took the 8 workshops that I conducted earlier in the process of implementation. Once other volunteers came in, we continued our preparation chores of placing labels above food we were giving out for the day, making a list of items for customers to view on a board to be displayed on an easel in front of the pantry. (Pastor Johnson continues to have church services, beginning at 9 am. I find this practice acceptable, as long as it does not delay the opening schedule of the food pantry, which is 10:00 am. It has been a problem for the last three weeks. She has a standing rule that we are not to open the pantry for service until she completes her service, even if it causes

people to wait beyond the scheduled opening time. This has caused us to begin serving the customers at 10:30 am and, sometimes, a little later.)

Meanwhile, on this particular day, Pastor Johnson asked me to institute a number system, which duplicated the one that I had already implemented. It differed from my design so that a new one had to be produced immediately, without prior knowledge of the change. This resulted in an excessive delay of schedule and caused chaotic crowding among those customers waiting to receive food and service. Nevertheless, we were able to serve 115 people (signed in) by 1:30 pm, about 1 and ½ hour more than we expected to serve.

After the end of serving and service, I had a meeting with the volunteer staff and Site Team, in which I gathered them for prayer, appreciation of their work, discussion of the intricacies and dynamic incidents of the change process and informed them of the Certification Award ceremony to take place on October 4, 2008, where those volunteers, eligible, would be getting Training Certificates and Acknowledgement for Community services (See Appendix K). While we were gathered, on September 27, 2008, Leslie Bickram, one of our volunteers, had a seizure at 1:15 pm. We had a nurse on site, Ms. Gwen Foy, one of our volunteers, who instructed [us] that he have his head supported until he came back to normalcy. According to the report, by Ms. Foy, “He was responsive after 6 minutes. He knew where he was” (See Appendix H for a copy of our Accident Report form).

From this date (9/27/2008), I have four more times to observe my model in operation, which should be October 4, 2008, 11, 25 and November 1, 2008 (October 18, 2008, pantry will be closed for church anniversary celebration). Afterward, I intend to

observe the operation monthly as I continue refining my DP work preparation for the faculty at NYTS for degree requirements.

On Saturday, October 4, 2008, I arrive around 8:15 am. Ms. Gwendolyn Foy and Ms. Doris Feliciano were already there. They, along with others who arrived in staggered times, helped me to prepare the pantry for operation and set up chairs for the Training Certificate and Community Services Acknowledgement awards. Mr. Carl Edward Johnson, our photography, arrived around 9 am and began taking photos (see appendix – photos from C.E. Johnson). We began the ceremony around 9:20 am. After the ceremony, we waited for Pastor Johnson to end her religious services in the sanctuary, before we opened up for food pantry services. Even though she was told that the ceremony would take place outside the food pantry, and she had ample time to voice her disagreement, Pastor Johnson was not pleased with the award ceremony being held outside at the food pantry. We opened the food pantry for services around 10:30 am. I observed a remarkable improvement in the operation from intake, sign in and sign out to the end of the line where people placed the loose extra items in their personal bags, boxes and /or personal food carts.

Musically, we continuously played “A Change is Gonna Come/A Change We Can Believe In,” a song in tribute honoring Sam Cooke (original writer/singer) and a salute to Barack Obama and his campaign quest for the presidency of the United States. I think the inspiration embedded in that song contributed to the relative calm of the customers and helped us served them more smoothly with enhanced hospitality. Speaking of Enhanced Hospitality, Ms. Patterson, who is the volunteer coordinator of Enhanced Hospitality, was at her best comforting the customers on the line while they

were waiting. Inclusive in her interchange of conversations with the customers, she continued to recruit customers as volunteers to help serve in the COHFAMM model. We recorded service to 115 signed in customers with various sizes of families, which means our services impacted more than 115 persons. There was a lack of supplying each family with adequate food due to the philosophy adopted by the Food Bank for New York City/Food Change (<http://www.foodbanknyc.org>) and Pastor Johnson which is: Each individual family, no matter what size it is comprised of, received the same amount of food, whether it was/is enough or not. Limitations at this particular food pantry, such as improper shelving (categorizing and proper issuance, according to first in first out food dating), have prevented me from presenting my DP model as it was designed. Also, customers are not allowed to take the items off the shelves themselves, which is a part of my original proposal. Pastor Doris Johnson refuses to cooperate in these areas. After speaking with her on October 4, 2008, after the work and paperwork was done, she said to me that she was more concerned about the services downstairs, than allowing my model to fully develop, as I had planned. Take note that my model was designed with her continuing to have service in the sanctuary, prior to the food pantry operation schedule (See Appendix F - Converting to a Choice Pantry).

Meanwhile, I would like to commend Pastor Johnson for implementing a detailed, user friendly system of reference guide to all the most important intake information to help us have quick reference when there are issues of previous registration dates, the number of registration and so on. Moreover, it is a complete record of all intakes we have done up to this point. Even though is not complete, I was very pleased with this unexpected contribution from Pastor Doris Johnson. My hope is that she will re-

examine, re-evaluate, and reflect on our purpose together in this DP. What did we commit ourselves to do together? What covenant exists between us? What covenant exists between NYTS/Pastor Johnson and me? As my friend and colleague Imhotep Gary Byrd reminds me from time-to-time: “Leave room for God.”

On Saturday, October 11, 2008, I arrived around 8:30 am. Today I brought my 20-year-old son along as a guest volunteer. It was his suggestion that we spend a day together as father and son, something we do not get to do much these days because he is away in college in South Carolina. In any case, he, along with other volunteers, helped me set up the food pantry for operation. He wrote up the items (menu) that we gave out for the day on a chart board that is being used to inform the customers of the items they are receiving for the day. Other volunteers place the signs over the food on the shelves that we were dispensing for the day. Afterward, my son and my food choice coordinator helped me set up the music for the day. I assigned my son to play the music which was taken from my CD “Who Jesus Is (Cold or Hot)” and the new song for the Barack Obama Campaign called “A Change Is Gonna Come /A Change We Can Believe In.” The task was a little difficult today because we had a few people in the group who were disgruntled because we insisted that they be responsible for returning each week with their registration slip, in order to receive their food in an organized and ordered way. The disgruntled customers complained that the music was too loud, a complaint that we had not been confronted with regarding the design. Their behavior was intended to disrespect me because I made the decision to hold them accountable for bringing their registration slips each week so that we could keep good records of the people that we were servicing in an organized and orderly way. Also, the crowd and line control (we sought to

eliminate the standing-line) was always a problem, one that we were trying to figure out to solve. The number of signed in customers were 121 for the day. Our new intake number was twenty-one.

After the food pantry operation was ended. I had a talk with Pastor Doris Johnson about the lack of communication and misunderstanding of our ministry work together. She had conceived in her mind that I was working against her purpose of “insisting on presenting a religious service” before serving the food pantry customers. I explained to her that my design for COHFAMM included room for her ongoing worship service, as I had left a place in my design for customers to visit her service if they so desired (See Appendix F “Changing to A food Choice Selection Model”). I learned that she failed to communicate her concerns to me. Instead she discussed these concerns with her members and others, which created an environment of us against them (VFP workers vs. Church members). With this created atmosphere, it became difficult to present my DP in its proposed design. A very important aspect of the design was lost in this process: People/customers were denied the dignity of choosing the available items from the shelves. She reverted back to placing items in the shopping carts that I had made a part of my design. (Prior to the shopping carts, she used bags.) This diversion, from my design, devalued customers’ need to choose food items for themselves.

October 25, 2008, I arrived at the food pantry around 8:15 pm. I had new ideas about how to control the crowd and make the food pantry operations more expeditious and smooth. So after I set up the pantry for operation, along with other volunteer workers, I orientated Roshee Maitland, a new volunteer, regarding the intake feature of the program and assigned her that task. Instead of waiting for the customers to be called

in the pantry for signing in for a number and singing for the food, I asked Mrs. Rodriguez to take the customers who had slips and give them a number outside the pantry.

Afterward, they were instructed to go inside and sign for their food and then wait for their number to be called. This new approach helped increase the speed at which we could process each customer and eliminated the line and crowd problem – for that day. (You’ll hear more on this later.) We were done with the operation around 12:30 pm. This was a remarkable improvement. However, I am still limited, by failure of Pastor Johnson’s full cooperation, from completing my model design as I proposed it. She does not call me to supervise or categorize the items on the shelf, prior to the operation; she e-mails the food list to me late on Friday nights. Therefore, I have to make signs on my computer to be posted on the shelves late at night and post them the first thing on Saturday morning. This slows the operation. Items are displaced on the shelves and I am not allowed to correct them. Although customers are given the food items that we make available, they still do not receive the food with the dignity that I had in mind in my design of picking each item themselves: just like in a “Supermarket.” I did not set up music for listening pleasure and inspiration that Saturday, because the weather forecast indicated rain. (The music is set up outside the food pantry.)

On Saturday, November 1, 2008, I arrived at the food pantry around 8:15 am. I had two new volunteers come to assist us: Verna Trappier and Crystal Trappier. They worked diligently and did a fine job. I gave them several small tasks to do. However, Verna ended up signing customers in for food and Crystal made sure that we had continuous music. The music that was played is from my latest CD and the song for the Obama Campaign called “A CHANGE IS GONNA COME/A CHANGE WE CAN

BELIEVE IN.” It was played on radio station WBAI 99.5 FM last night (10/31/2008) around 7:30 – 40 pm.

Today, before we opened the food pantry to serve the customers, we had a visit from students at Hunter College who presented a Nutrition Education Workshop at 9 am. I sat in for a little while as I continued to supervise setup operations. However, I asked Mrs. Lillie King, our Nutrition Education Coordinator, to attend and take good notes. My reflections on this and other findings will be found in my writing at the appropriate place and time (See Appendix A - Nutrition Education).

Meanwhile, we thought we had solved the problem of crowd control last week. But no! The customers crowded back in the street and sidewalk today. We, actually, had to stop operations after we called the first customer. Then we called the next three numbers (2, 3, and 4) and had to stop and have the Pastor threaten to close the pantry if customers did not cooperate with volunteer staff instructions. After a few Enhanced Hospitality staff and other volunteers went down the line to calm the confusion and Pastor Johnson spoke a few minutes about the chaotic situation, the operation was back to smoothness. We still finished operations around 12:30 pm, including paperwork. Since this was my last operation, before turning over the reins to Pastor Johnson and Holy Ghost Upper Room Filling Station Ministry, I asked Mrs. Lillie King, Nutrition Education Coordinator, to prepare a refreshing meal for the volunteer food pantry working staff and Holy Ghost Upper room members, neighbors and community residents. The repast began with prayer by Pastor Johnson at my request. I wanted her to pray about how far we had come by faith and that the sharing of the meal be a token of the positive community that we are seeking to continue to transform. The sharing in the meal

signifies the sharing of gifts among one another and, consequently to the wider community.

Personally, I was transformed and inspired to continue COHFAMM elsewhere with an expansion to a targeted group of young adults. I negotiated with a pastor about space and he agreed to give it to me. However, we still have to work out some details. Meanwhile, some of the volunteers promised to continue to work for Pastor Johnson and me. I'll report on the results of their commitment, later, as I intend to return to Holy Ghost Upper Room as an observer of operations at the end of November 2008 and December, 2008.

Due to unpredictable issues of our Social Services Coordinator, which arose during the workshops and initial operation of COHFAMM, I was never able to present a coherent Social Services Referral program with the agencies that we needed to partner with. It was fragmented. However, at this time (11/01/2008), the coordinator, and those staff and volunteer workers whom she chooses to assign tasks, will seek out the necessary agencies and write letters of appeal for partnership. This way we will have the potential to address more social and spiritual needs.

Because of scheduling, we were not able to write the letter of appeal to the various agencies that we wanted to partner with in Social Services Referrals on 11/01/2008. Therefore, it is being written today (11/12/2008) and dispensed according to the named agencies that the Social Services Referral Coordinator and her team placed on a list (See Appendix – L).

Chapter 4

BIBLICAL AND THEOLOGICAL QUESTIONS

1. **Biblical:** How could Christian food pantries model themselves after Jesus' discourse on caring for the social needs of people (Mt. 25:37-46)?

Biblically, food pantries could have been a gleaning field where less fortunate people were allowed to collect the deliberate leftovers of a grain, grape or other fruit crops, which had been harvested. It was a custom entrenched in the faith and culture of the Israelite nation (Ruth 2:15-18). Also, according to John D. Davis Nomadic Hebrews food was simple, consisting, mostly, of bread, cow products and a little meat.⁶⁴ Grain crops provided bread; and products of livestock seemed to have been the staple foods that physically held life together. However, as stated in Jesus discourse referenced above, times changed and the needs of people changed with the time. It is not bread alone anymore. More vital social and spiritual services need to be met by Christian providers of food. So using Ronald J. Sider's book entitled *Cry Justice! The Bible on Hunger and Poverty*, I found some answers to the question above that may help Holy Ghost Upper Room Filling Station Food Pantry Ministry examine their overall approach to social and spiritual services. I mentioned earlier in this proposal that this spirituality that Jesus discussed in Matthew 25:35-46 and Luke 4:18, where the multiple needs of suffering and affliction should be met as Christians, can be added to food pantry ministry. Jesus gave

⁶⁴ John D. Davis, *Davis Dictionary of the Bible*, 4th ed. (Nashville, Tennessee: Broadman & Holman Press, 1983), 250.

food and taught Christian principles to crowds at the same time (Jn. 6:1-13; 28-59). I find this model of spiritual focus low or missing in the pantries I have visited. I have not observed, nor has any pantry that I have visited offered, a religious service or teaching. Also, I do not find it in their literature. For instance, Riverside Church food pantry, New York City, does not indicate any references to the spirituality of clients' existence. Food is dispensed to clients and they leave. I do not deny that the services that are provided are not based on, or imply, Christian principles. Yet, there is something missing in how we attempt to solve deep-rooted problems that go beyond feeding people food to merely exist. There are deeper problems such as the lack of hope or self esteem and devalued self worth that bring them to the food pantry in the first place. For instance, the way we interpret, internalize and apply scripture determines how we treat our neighbors. Sometimes we let them die for lack of knowledge (Hos. 4:6).

In a written discourse by Rev. Cecilia Loving, she mentioned Luke 6:38 in which it is recorded that Jesus said, "give and it will be given unto you."⁶⁵ The words of Jesus inspired her to write, "...give the gifts that you have, and the Universe will reward you."⁶⁶ This is a principle that many religious churches and groups advocate, as a way to support their ministries in particular, without regard for the giver afterward. In other words, the hospitality of providing food for the community in God's house (church and community) is ignored through poor administration and stewardship (Malachi 3:10). They sound out the scripture of Malachi 3:10 and use it to teach tithing. But to receive tithing without embracing the other part of scripture is not hospitable. The giving of

⁶⁵ Rev. Cecilia Loving, *SpiritMuv*, <http://www.spiritmuv.com>.

⁶⁶ Ibid.

time, gifts, talents and selfless emptying of John 3:16 embody the ultimate trailblazer of giving to a well, where the thirst for salvation, now and eternal, can be drawn from. “For God so loved the world that he gave his only begotten son that whosoever believes in him should not perish, but have eternal life” (John 3:16). Notice that someone (God) loved, and the object of God’s love was the world. And because he had love, he gave. Notice that he did not give what was meaningless to him, but someone (not something material) who was/is dear to him. He gave someone to whom he is eternally connected in the Godhead. He gave his son to the world to make salvation available to people who needed to be made whole, not by bread alone, but by every word. In that giving, God gave the world the ability to give love, compassion, food, clothing, financial resources, kindness, hugs and more. Rev. Loving’s last name embodies the logos of the totality of being. She writes: “Give to the people around you...”⁶⁷ There is a spirituality that takes place through this process. The giving is a spiritual investment in the whole life (Holistic) here on earth and eternally in the kingdom of heaven. In the Holy Bible book of Proverbs, it is written: “Caring for the poor is lending to the lord and you will be well repaid” (Proverbs 19:17).⁶⁸ Jesus is a friend of the poor. That is why he wanted the gospel preached to the poor an enhancing form of hospitality. The poor needed hope for a better day. And the better day or days are found in the gospel. The gospel Salvation (deliverance) is available to heal all one’s ills. We are asked to study to show ourselves approved of God. The words that we study in the gospels, and other ecological relations to the divine, point us to wealth and health. Then why aren’t all people who study the Holy Bible for God’s

⁶⁷ Loving, *SpiritMuv*.

⁶⁸ *The Holy Bible*, African American Jubilee Edition, Contemporary English Version (New York: American Bible Society, 1995).

plan for humanity wealthy and healthy? The answer is in the Holy Bible: “My people are destroyed for lack of knowledge, because thou has rejected knowledge, I will also reject thee.” (Hosea 4:6). Hence, my DP “Not by Bread Alone, But by Every Word” offers knowledge. We must begin with the living word and the living bread (Jn. 6:35,48). “In the beginning was the word," and the word was with God, and; the word was God and the same was in the beginning with God (John 1:1).

2. **Theological:** What is the theological basis for Christian hospitality and how is it practiced?

This research will resonate upon Christian theological perspectives. Therefore, I do not intend to look at other ecological perspectives. Given this position, I intend to study theological themes from material research and discuss, question and measure theological perspectives of my target group of volunteer trainees in effecting the overall outcome to this aspect of my Demonstration Project. Letty Russell’s article’ “Practicing Hospitality in a Time of Backlash,” is as good a place as any to begin. She shares that “the religious appeal to the doctrine of election of a particular people is often used as a divine sanction for uniformity rather than unity, and for privilege of one group rather than justice for many.”⁶⁹ This theological position is espoused by theologians such as Calvin, and others, who use scripture to justify this ideology and theology with predestination texts and “racial” separation (Rom. 8:28-30; Eph. 1:5, 11; Gen. 10:6). A Finis Jennings Dake commentary, using sons of Noah in Genesis as an illustration, suggest the following: “...God’s original plan was to have separate races of various colors and

⁶⁹ Letty Russell, “Practicing Hospitality in a Time of Backlash,” *Theology Today* 52, no. 4 (January, 1996): 477.

distinct types after the flood.”⁷⁰ While I account for historical biblical differences which induced various wars between groups over years (Deuteronomy 7:1), some consider culture, religion and land possession, the idea of race, and subsequent inequity in distribution of wealth of the world to be European concepts. The great theologian Friedrich Nietzsche, took a strong position on election and/or selection of the fittest. He wrote that “[i]ndependence is for the very few; it is a privilege of the strong.”⁷¹ However, one of the most disturbing discoveries in my research was what Karl Barth had to say about the opinions of Schleiermacher, de Wette, Lipsius, Kaftan, Kirn, Haering, Nietzsche, Seeburg, and Stephan, respected theologians, according to Arthur Sutherland. “[T]hese theologians are almost anxiously concerned to refuse angels a lodging in their dogmatics, and think that all things considered they should warn others against extending hospitality to them.”⁷² Obviously, they dismissed the instructions given in the Holy Bible, not to neglect strangers, thereby giving hospitality to perhaps even angels unaware (Hebrews 13:2).

Ronald J. Sider’s book, entitled *Cry Justice! The Bible on Hunger and Poverty* offered other theological insight that is helpful in defining a practiced hospitality. In his introduction he asked: “Who are our needy neighbors that God invites us to love and serve today?”⁷³ Then his answer reflects what most people, I know, glean from the

⁷⁰ Finis Jennings Dake, *Dakes Annotated Reference Bible*, KJV (Lawrenceville, Georgia: Dakes Bible Sales, Inc., 1963), 40.

⁷¹ Friedrich Nietzsche, *Beyond Good and Evil*, trans. Walter Kaufmann, (New York: Random House, 2000), 231.

⁷² Arthur Sutherland, *I Was A Stranger: A Christian Theology of Hospitality* (Nashville, Tennessee: Abingdon Press, 2006), ix.

⁷³ Ronald J. Sider, *Cry Justice! The Bible on Hunger and Poverty* (New York: Paulist Press, 1980), 1.

“Good Samaritan” biblical narrative (Luke 10:30-37): Our neighbors are anyone who has a need regardless of so-called races, classes, continents, sexes and ages. But it is the poor and hunger who face constant malnutrition and die daily because of it. Again, maybe, new creative ways to address these problems from biblical perspectives are clearly ways of filling the void that government has failed to remedy. Though founded in the Old Testament (Amos 5:24), it is a duty of Christians to seek justice in any situation he/she is made aware of, and can intervene, directly or indirectly.

Some Christians’ perspectives on global issues, which reek with political and not biblical intent, dismiss actions that take them away from church ceremonial services of rituals. They believe, as some monastic and different religious groups, that they serve God by non-involvement in the daily chores of life. However, faithfulness in Christian virtues requires involvement in “local action and global thinking.”⁷⁴ It is not just bread the hungry and poverty stricken need. They need to be informed and given bread and other needs to bring them out of hunger and poverty. I applaud the efforts made by Larry and Frances Jones of the “Feed the Children” television program. Though it is stated on the website that they go further than feeding the children,⁷⁵ by helping families become self-sufficient, I have not seen that effort displayed or advocated on the TV program to feed the body and the whole soul (holistic). They seem to put the holistic approach on hold. Some Christian and religious organizations do not have duties in their plans of administration of spiritual and social services to even provide bread (Mt. 25:42).

Examples are plentiful as I frequent different churches that do not take advantage of the

⁷⁴ A statement made by folksinger Pete Seeger, a personal friend of the author, July, 2007, New York.

⁷⁵ <http://www.feedthechildren.org>.

governments' faith based initiatives programs (names are intentionally withheld). In conversations, and discussions, I have had with some Christians, about hunger and poverty, they understand hunger and poverty to be, strictly, government matters for such welfare needs as food, housing and clothing. While agencies such as welfare, now called human resources agencies in New York City, offer ways to survive (barely) hunger, nothing is consistent in attempting to help people rise above hunger and poverty. A lame excuse prevails in these actions: "The poor you will have with you always" (Mt. 26:11). Why? Because of how we direct and misdirect plentiful resources of vital substances and services to communities of people. If the embodiment of spiritual and eternal bread was solidly inbred and practiced by Christians, christological attributes would come forth through praxis. As a consequence, people would eat physically and spiritually, on the level intended by Christ Jesus. He said "[one] that eateth of this bread shall live forever"(Jn. 6:58), because "I am the bread of life" (Jn. 6:35, 48). "I have come that you might have life and that abundant" (John 10:10). The words of Jesus should be made our own in the context and providence that we control. That spirit was evident in the churches at Macedonia, as "they were extremely generous in their giving, even though they are [were] very poor" (2 Cor. 8:2)⁷⁶

The Spirit of God heard the cry of his people in Egypt (Exodus 37-10) and God is hearing the cry of the hungry and the poor today. He is sending "little Moseses" as change agents, to tell Pharaoh (Big and little governments) to "let my people go" and eat and serve me in the comfort (hospitality) of quite places, even deserts, where God has given them the ability to be rich. Jesus Christ is the ultimate change agent who holds the

⁷⁶ Sider, 22.

judgment that leads to victory (Mt. 12:20). Therefore, to persevere until justice triumph is our labor together with God through Jesus Christ (1 Cor. 3:9a).

Through scripture discussions and sermons that were rooted in hospitality depicted in biblical narratives, I offered volunteer workers who attended my workshops a foundation in enhanced hospitality. I thought that this process was necessary for the COHFAMM model to be grounded in enhanced hospitality, as we provided the other three components (social services referrals, nutrition education and food choice selection). I believe that if we did not provide the services with enhanced (refined) hospitality, we would not be improving people's living in dignity as valued human beings.

Arthur Sutherland, *I Was a Stranger: a Christian Theology of Hospitality*, notes that some segments of society such as Atlanta, [Georgia], have moved away from entertaining strangers (neighbors), contrary to Hebrews 13:2 in the bible.⁷⁷ "On highways, in shopping malls, and by school yards, Americans are encountering strangers with ever increasing anxiety."⁷⁸ Furthermore, he points out that "[e]ven the United States Patriot Act makes church involvement with strangers, political refugees, and displaced persons such as that promoted by the sanctuary movement in the 1980s hard put."⁷⁹ Because of floundering efforts of genuine hospitality in these and other places, I have offered Enhanced Hospitality as a model to help combat this anti-theological perspective on hospitality.

⁷⁷ Sutherland, ix.

⁷⁸ Ibid., x.

⁷⁹ Ibid.

What I have seen in most hospitality contexts is an entertaining concept of personal pleasure of the moment and the event. The comforting quality that comes with addressing someone's deep emotional pain experienced in the world of survival is missing. Arthur Sutherland's statement supports my observation. "Indeed the notion of hospitality as entertainment invades most of contemporary society."⁸⁰ Obviously, society includes religious and civil contexts and events. The actions of welcoming, offering food and amusing guests, in certain contexts, are superficial acts of hospitality. One reason that they are superficial acts is because these acts are expected to be reciprocated at some point in time in the future by the guest honoring the present host. As has been noticed, this is true in Christian churches, related organizations and civil agencies. It could be called world hospitality, which could be labeled as commercial trading, because acts are not done out of needs. They are done for cultural and hedonistic pleasure. As I understand hospitality, true Christian hospitality is when one meets the needs of people who are hurting from ills of life and not celebrating for hedonistic pleasure. According to Sutherland, "...the early Christian practice of hospitality was a profession of faith in the rule of God."⁸¹ After reading and studying Acts 4:32-37, I found that the sharing of material things to provide equity among fellow Christians and neighbors (strangers) was hospitable to the point of comforting individuals with needed things, as oppose to entertaining people for pleasure and reciprocity.

While reading *I Was A Stranger*, I found so much rich commonality in Sutherland's perspectives on hospitality with mine that I was able to compare my

⁸⁰ Sutherland, ix.

⁸¹ Ibid., xv.

experience, research and thinking with his early on. Here is an example: “Like Jesus, we ought to worry... more about how to get it [“compassion”] to them.”⁸² This quote reflects my initial intent to devise a model food pantry that provides food, social and spiritual services and ways of “how to get it to them.”

Imhotep Gary Byrd, a radio personality at WBLS Radio 107.5 fm, New York City, states: “Life is the ultimate trip, once you learn to experience it...” during the course of his radio program. This phrase is an introduction and salutation in his radio show entitled “Express Yourself.” Hospitality is an expression of sharing time, space, talents, gifts, spirituality and other common human existential necessities with other needed people. Rev. Paul Murray, who attended a United Nations’ peace initiative where I was present on December 2, 2008, addressed us with these words: “Practice love by living for the sake of others.”⁸³ Arthur Sutherland agrees that “calling is fulfilled in service to the neighbor.”⁸⁴ Then an adaptation of Imhotep Gary Byrd’s expression above: Enhanced Hospitality is the ultimate Christian embodiment, once you learn to experience it. Unlike Dr. Martin Luther King’s definition of social hospitality, which Sutherland surmised as a “courtesy”, enhanced hospitality comes with “conviction” and commitment.⁸⁵ It is not superficial.

Delia Halverson, *The Gift of Hospitality*, states that “[h]ospitality must come from the heart, and the heart is where the home is.”⁸⁶ Throughout her book, Delia Halverson

⁸² Sutherland, xiii.

⁸³ Rev Paul Murray speaking at a United Nation’s Peace Initiative December 2, 2008, New York.

⁸⁴ Sutherland, 30.

⁸⁵ Ibid., 67.

⁸⁶ Delia Halverson, *The Gift of Hospitality: In Church, in the Home, in All of Life* (St. Louis, Missouri: Chalice Press, 1999), 2.

writes about welcoming, speaking and listening, serving, comforting and healing, receiving, releasing, celebration, and hospitality as a mission. I agree with her perspective on the foundational approach to hospitality. However, my attempt in this discourse on hospitality is to build upon this foundation with hospitality bricks that are needed (hewn) in food pantry ministry, which may not be evident in other contexts of hospitality. Hence, I advocate Enhanced Hospitality as an existing hospitality that is under used. A striking example of Enhanced Hospitality is embedded in the Holy Bible's "Good Samaritan" story, wherein the Samaritan extended his hospitality beyond the moment: "And on the morrow when he departed he took out two pence and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee" (Luke 10:35).

Music and song are the enhancements (higher levels of petitions) that get God's attention. As praises honor God and God's creations, petitions are answered (Psalms 146, 147, 149; 150). In these things God is comforted (hospitality) and pleased. David comforted Saul with music in a time of blues, even though he continued his obsession to slay him (1 Sam 18:9-10). Saul was not upset about the music; his evil disposition was a response to fear of losing his position as king. Moreover, music and singing led the way to victory for Jehoshaphat and the children of Judah against the children of "Ammon, Moab and mount Seir" (2 Chron. 20:21-28). Musicians and singers were made a fundamental part of the temple worship in Israel (1 Chron. 25:6-7) and are highly visible in Protestant churches and other institutions today. However, to expand this precept beyond formal or official religious assemblies, and agencies, is to move it to another level I call "enhancement." In the spirit of the legendary folk singer Pete Seeger's sing along,

about issues of life that affect all people on all levels, I believe music is a form of hospitality that helps one through his/her hard times by giving him/her optimistic hope and helping him/her to forget about the pain in the moment by celebrating the moment. These are some of the extraordinary things added, as enhanced hospitality, in my COHFAMM model.

Music as a hospitable tool was something that I stumbled upon, though I am well accomplished in musical abilities. I can sing, write song lyrics and melodies, teach music theory and play several musical instruments. However, it did not occur to me that music could be a part of my food pantry expansion Demonstration Project (DP). The idea of music inclusion in my DP came from class discussions with my fellow students and professors, meeting and talking with the famous folk singer Pete Seeger, talking with Imhotep Gary Byrd (radio personality) and taking the advice of my assigned professor at New York Theological Seminary. Endowed with the insights and encouragement of my colleagues I devised a music sing along and general music serenading, as an enhanced hospitality tool. Before I read *I Was a Stranger*, by Arthur Sutherland, I did not know that music (the Negro Spirituals) was used earlier to point to unmet hospitality to a people mistreated and oppressed as strangers.⁸⁷ Actually, “Negroes” were regarded as less than strangers; they were relegated to the status of unintelligent animals.⁸⁸

With this in mind, for my purpose, I define Enhanced Hospitality as comforting people in any area of their lives where they need comforting. When a need, such as hunger, residence/housing, clothing, employment and spirituality, is satisfied, comforting

⁸⁷ Sutherland, 1.

⁸⁸ Mumia Abu-Jamal, *Death Blossoms* (Cambridge, Massachusetts: South End Press, 1996). This book was perused and reflectively scanned by this author during a period of incarceration.

has taken place. When inspirational, spiritual and gospel music fill the void of uncomfortable feelings, while waiting to receive the need, Enhanced Hospitality is in operation. I proposed the four components of COHFAMM to try and demonstrate enhanced hospitality. In other words, it is social services, nutrition education and food choice selection that provide the opportunity to practice enhanced hospitality as a component part of holistic (complete) food pantry ministry. I mean ministry that addresses all vital needs within the community when one is made aware. In my referenced scripture “not by bread alone but by every word” (Luke 4:4) that supports my demonstration project, a door is open to explore the possibilities of what “every word” can mean in praxis of servant ministry. People need more than physical food to survive in this world. This fact is clear from biblical acclamation, and, surely, documented living experiences (equity and quality of life nourishments for pursuits of happiness in such things as social, political, class and spiritual factors), along with personal experiences, confirm this truth. For example, the United States government has determined a standard of living, whether efficient enough or not, that is accepted as reasonable by government officials, based on real income.

The most widely used measure of the material standard of living is Gross Domestic Product (GDP) per capita, adjusted for changes in the price level (inflation or deflation). This measure, real GDP per capita, reflects only economic activities that flow through markets, omitting productive endeavors unrecorded in market exchanges, such as preparing meals at home or maintenance done by the homeowner. It ignores work effort required to produce income and does not consider conditions surrounding the work environment, which might affect health and safety. Crime, pollution, and congestion, which many people consider important to their quality of life, are also excluded from GDP.⁸⁹

⁸⁹ Richard H. Steckel, “A History of the Standard of Living in The United States,” <http://www.eh.net/encyclopedia/?article=steckel.standard.living.us> (accessed March 2, 2009).

This standard is based primarily on people with jobs of whatever level. Things such as housing, food, clothing, health care and security of one's person or personhood are relegated to the side or disregarded altogether in this process.

What we learned about hospitality was conveyed to the customers at COHFAMM in transformative ways. For instance, Mr. Johnson parked his car in a space that we had always reserved for Pastor Doris Johnson on Saturday mornings. When I asked him to move his vehicle; he refused to do so citing disability as his reason. However, when I voiced the issue with a volunteer named Mr. Pinchbeck, Mr. Pinchbeck interceded by initiating a conversation with him, in which he said something that could not be heard by me at the moment. However, Mr. Johnson moved his automobile to the other side of the street. Then as Mr. Johnson was about to receive his food, he asked for a box to contain his food. I offered to get that box and he received my offer. Then after he placed his food in his car, he returned to me and asked to buy one of my musical CDs, which were used for spiritual inspiration for our customers. The volunteer in charge of the music sold him one. This incident is a demonstration of how we overcome bad situation with good responses, as we find ways to understand and treat people with love in the midst of confusion and unloving situations.

When a customer who is blind came to the pantry to receive food, we still gave the customer an opportunity to walk around the food pantry and decide which available food or non-food items to choose. The choices of these items were named for the customer as the customer walked along the shelves.

We had chairs arranged for senior citizens or disabled people to sit down and be comfortable. And if they did not feel, physically, up to taking items from the shelves themselves we took the items that they chose from the shelves.

Hunger can make one feel desperate and agitated by the simple fact of struggling with this problem daily. Some of the customers that we serve go from food pantry to food pantry and from borough to borough, seeking food, daily, to survive the day, the week, the month and the year. Therefore, the lack of food has made searching for food in various places a necessary job of just accruing food to live. One part of the job is to inquire among city agencies, such as New York Coalition Against Hunger (NYCCAH), where there is food being given out, daily, across the city. One mother reminded me that she had to travel all over the city, from one food pantry to another with five (5) growing children in tow. She explained to me that she found herself and the children living in city parks, because there was not any rent money or shelter space available. This situation is utter madness. It is these kinds of scenarios that COHFAMM is trying to help eliminate. Helping to eliminate vital and essential needs of the whole person and the whole family is what went into the design of this DP model.

Epilogue

My fundamental ministerial intent, in expanding food pantry ministry at Holy Ghost Upper Room Filling Station Ministry, was to demonstrate to other food pantry ministries, locally and globally, that God's word, through Jesus Christ: "...Not by bread alone, but by every word" (Luke 4:4) could be embodied in Cold or Hot Food and Music Ministry (COHFAMM) by applying the education and methodology of this research to volunteer workers, the hungry customers they serve and Christian and non-Christian communities – not bread alone. Customers will be able to voice their other concerns via social service referrals beyond physical food. Moreover, follow ups from referrals provide a concentrated and concerted effort of existing social service agencies and COHFAMM to provide services at a higher capacity and volume.

Among the implications for ministry is that food pantries can be of more service to the customers and the communities that they serve by going beyond the physical food service and seeing (vision) and meeting other needs, by investigating and learning cultural social theory, through social analysis, and becoming creative with lessons learned. Before opening a food pantry, ministries or organizations that want to serve the community in this capacity need to become familiar with COHFAMM model to compare and contrast with other existing models. This model was demonstrated at Holy Ghost Upper Room Filling Station Ministry, but the model has global significance for all kinds of hunger (not just food and music) for people all over the world, who need to be

comforted and made whole “...by every word.” Give people the whole loaf (every word), not just fragments. No longer should we be living off fragments.

My own family did not have any food to eat at times, during my early years (1950/60s), where I was primarily raised in the South. Though this was my personal experience, over the years, and since my ordination in ministry (1983), I have seemed to have always seen hunger as a distant geo-socio-political problem in far away countries.⁹⁰ It did not occur to me that the problem of hunger was/is a global experience with degrees of variations. This viewpoint that dominated my thinking was brought on by media images of famine in other countries, delivered to me by television, radio, newspapers, magazines, and other journalistic means. Then, too, the religious communities’ focus on foreign missions of hunger (while the home front of poor black, poor white and other people were hungry from the local ghettos to the Appalachian Mountains) did not help my wrongful thinking about hunger where I live locally, nationally or the global impact.

My reflection and study on the mental state of my thinking and consequential behavior was brought to light more pungently, as I developed COHFAMM model to provide physical and spiritual food to hungry people in South Ozone Park, New York. I cite and expound on them below:

As written and reflected in my research pages, most food pantry models reflect a hand out of a bag of food pre-packaged in advance of dispensing. These models do not allow much or little room for creative possibilities to help alleviate the need to frequent food pantries for food and other services. Therefore, after reading *Beyond the Politics of Place* by Gary Delgado, who wrote, “...it is as important to explore the process of

⁹⁰ See Diana Wylie, *Starving on a Full Stomach: Hunger and the Triumph of Cultural Racism in Modern South Africa* (Charlottesville, Virginia: University of Virginia Press, 2001).

organizing as it is to evaluate the products of these efforts,”⁹¹ I focused on creating leadership among the VFP workers with a systematic-automatic theme. I shared a philosophical phrase of my previous pastor with them: “If it’s systematic, it will be automatic.”⁹² While I cling to this philosophical phrase, I found out, through this process that some volunteers, though I taught them and they experienced the system of my model (COHFAMM), did not completely accept its operation. Therefore, they did not practice this philosophy. Consequently, the COHFAMM model suffered from this limitation in areas of 1) categorizing the food and other items, 2) maximum use of the shopping carts (the carts became substitutes for bags, as VFP workers selected food items from the shelves, instead of allowing customers to select the items themselves, as defined in the model design), 3) food pantry protocol of *first items in* (dates), *first items out* was curtailed because the pastor did not allow our VFP workers to stock the food items in such a way that these items would be used first; 4) also, the inventory and ordering system process was limited because the pastor did not allow an ongoing systematic inventory to determine which items were more apt to be chosen by customers. This dilemma caused stock to become chaotic. There was too much of one or more items. This fact led to a lack of knowledge regarding how many other items to order, or not to order. Untrained and complacent VFP workers who did not attend our workshops advanced this chaotic unclear method. They were used to the chaotic method and, consequently, resisted change.

⁹¹ Gary Delgado, *Beyond The Politics of Place* (Oakland, California: Applied Research Center, 1994) 65.

⁹² Rev. Milton E. Rockford, All Saints Temple, Church of God in Christ, Hempstead, New York.

Moreover, Pastor Doris Johnson encouraged this method by using untrained VFP workers to carry out her ideas of how the food pantry should be operated, despite her covenant agreement to allow the proposed model a chance to develop. Though I sought to have several talks with her, she did not consult or confer with me about facilitating a different approach to the operations (See Appendix L). She simply used her authority as pastor, owner of the site and special providence of food for staff and VFP workers to gain their cooperation. In other words, her actions were counter-productive toward the model of COHFAMM that I designed.

Once the implementation of Cold or Hot Food and Music Ministry model had been completed, and ten (10) Saturday operations at Holy Ghost Upper Filling Station Ministry had taken place, I revisited the site on two occasions approximately one month apart. I visited the food pantry as a customer. The following reports generated from these visits.

On Saturday, November 29, 2008, I arrive for follow up observance of COHFAMM around 9 am with Lillie King, a Site Team member, who interviewed customers about their perspectives on the food choice selection pantry. About 30 people had already arrived. There were three volunteers addressing the customers regarding how they wanted two reception lines to operate. One line to the left, facing the pantry entrance, was for customers who were already registered before the present date. The line to the right, facing the pantry entrance, was for people who had never registered. Around 9:12 am more volunteer food pantry workers began to arrive. Religious service, which usually begins at 9 am, was in progress downstairs in the church sanctuary. While I was waiting in line, as a customer just like all the rest of the people, I noticed that a few

VFP workers were setting up a table with free clothing for customers to select items from to take home with them.

At 9:59 am, the door of the food pantry was opened. I noticed that food was stacked up in the waiting area and the shopping area I had designed in my COHFAMM model. At 10:05 am, volunteers began organizing for dispensing of the food. There was no apparent prepared plan of operation. There was no apparent leadership. Therefore, there was no regularity of order or task assignment and/or delegation. There were about 20 VFP workers. Fifty percent (10) was untrained and fifty percent (10) was trained in accord with the COHFAMM model. Four VFP workers that attended my workshops were absent.

In keeping with my enhanced hospitality component, inspirational music was played on a CD player. However, the enhanced hospitality seating area for the seniors and persons with disabilities was being used for storage. No customers were seen going for intake information, EFAP record keeping and receiving a number for placement in line to receive their food. Later, as I moved along in the line, I learned that EFAP record keeping was received while the customers waited on line and a 3x5 card was used to register customers and a round metal number card, about the size of a half-dollar piece of USA money, was being used for those purposes. The new number system was more expeditious. It eliminated the necessity to call out names. Volunteer Food Pantry workers began to hand out numbers at 10:35 am. That is when the food pantry officially opened for serving the customer's social needs and dispensing food. However, food was not given out at that time. There were five shopping carts filled with food but they sat there in place. Operations were held up by some kind of confusion between a teenager

VFP worker (untrained) and Pastor Johnson. Meanwhile, people who were registering for the first time were allowed to go through and pick up their food before people who were already waiting in line.

Around 10:40 am, I was called to register. The VFP worker (semi-trained/only attended a few workshops) used a 3x5 card with space for my 1) name, 2) address, 3) age, 4) generation ID and 5) senior status. I was not given a number right a way, because the workers were not sure what their tasks were. It seemed that the operation was not clearly defined and explained to them in advance. When I did receive my number, it was around 10:55 am. My registering permanent number is 439, while my in-line number was twenty-two (22). I received my food immediately thereafter I noticed that a new paved elevation, in the doorway leading into the intake table area, had been installed to make it easier for the shopping carts to move from one room to the next with less energy. This made the operation more expeditious.

According to the records I examined, seventy-six (76) customers were served on November 29, 2008. A local video cameraman, associated with Pastor Johnson, captured some of the moments of the food pantry operation. The food pantry work ended at 11:45 am.

On December 27, 2008, around 9:20 am, I returned to the site of COHFAMM to perform my last observation as a customer to complete my research efforts. About 25 customers were waiting in line and three VFP workers arrived, as religious service was in progress downstairs in the sanctuary. I noticed that the space designed for intake information was filled with food stock that should have been put away on the shelves or in the storage area. I questioned the Food Choice Selection Coordinator about this

concern. His response was that there is no room in the storage area for stock. This answer did not surprise me. Throughout this DP I have asked Pastor Johnson to allow a weekly inventory that would be cumulative over the month to help determine what food items were chosen from the shelves and what food items were left on the shelves. She did not comply and consequently reordering the right foods to help make available space for stock was hindered. While this is true, according to her oral report, some foods came to the pantry without her knowing what was coming and how much. Even so, a weekly inventory of the existing stock to facilitate storage space is paramount to operating most businesses with different products. Surely this kind of inventory is a part of the COHFAMM model food pantry, but it was ignored at this site. Hence, a lack of storage space hinders the flow of food pantry operations from shelving the food to dispensing the food to the customers. Time is wasted through this process.

The lessons that the volunteer food pantry workers and I learned together are available to other communities that practice food pantry ministry in their contexts. In conversations, I asked at least two food pantries: Why are few modern food pantries not catering to more social and spiritual needs (holistic) to the community? One person in charge said I am not able to keep enough volunteers to implement other services. The other person said it is a lack of funds. What are the chief obstacles to food pantries supplying holistic needs to the community? The answer that was given by food pantry operators and customers I spoke with supports my experience through this research: A lot of people are not concerned about the needs of other people. What accounts for successful food pantries that address more social and spiritual needs of the community? Westside Campaign Against Hunger (WSCAH) has a record of success and is eyed by

other food pantry advocates as the model for America and, maybe, the world. Rainier Munoz, administrative assistant, who was my host and tour guide when I visited WSCAH said that “we pride ourselves in this food pantry being a single stop [facility]”⁹³ for many of the vital needs of the life of the volunteer pantry workers and the clientele, who are all part of the surrounding communities. Therefore, community involvement and investment can equal success.

I hope that Food Pantry groups will be able to use the findings of the research and application as a primer, along with other additional sources or resources, to make changes where necessary in their particular environments. A food pantry operator (religious or otherwise) will have to ask: Does my congregation or agency see our mission as meeting social and spiritual needs? How does our food pantry accomplish this purpose? My Site team and I have gained insight into the mechanical workings of volunteer food pantries in which potential expansions of services give some clients more comfort (hospitality) and hope. The more one knows about the people, who frequent food pantries and work in them, the better one is able to rectify things. The customers will be better fed (food), bred (behavior) and led (open to upward mobility for their lives) to the socio-spiritual elements that make them whole (complete/holistic approach).

⁹³ Rainier Munoz, [Administrative Assistant, West Side Campaign Against Hunger] interview by Ben Monroe, November 7, 2007, New York.

IMPLICATIONS FOR THE FUTURE

Implications for the future of COHFAMM are utilizing emergency food pantries, regional food banks, area food markets, food processors, food stamp programs and food distribution programs such as WIC. Equipment, supplies and volunteers will be needed to continue COHFAMM, which has extended its ministry to include the mission statement below:

MISSION STATEMENT

This expanded ministry is a place for younger adults to voice their thoughts and opinions in whatever way they feel comfortable doing it. It can come through discussion groups, art, music, speech, essay writing, volunteer work in the community, job related issues, domestic issues, peer relationship, sexuality, spirituality and etcetera. The subjects/topics are exhaustive. Young people lives are misdirected, high school graduation rates are low and marriage is not considered necessary by some (common-law is constant). Consequently, unwed mothers and delinquent fathers are the order of the day. Though these are serious malcontents in our society, I do not intend to dismiss or denounce their ideals and ways of living without a fair hearing of their concerns, without prejudice. I operate on the principle of Jesus Christ, who said I came to save and not condemn (John 3:17; 8:1-11; Luke 6:37). Therefore, the/my intent is to enrich their lives through these methods by suggestions, adoption, modifications and well-founded principles wrapped in Christianity, as well as other virtues that life may offer whether they are religiously founded or not. The idea or concept is to take what is given in any form of presentation and seek to make it better through dialogue and practice that do not have condemning attributes, but salvific qualities.

NEW THOUGHTS

- FACEBOOK

Link to everyone's site

Pictures to bring people into the event from home

- Poetry Nights
- Roller Skating
- Group Historical Trips inside of NEW YORK CITY
- Scholarships
- Community Services Opportunities
- Charity Dinners/Performances
- Food Pantry via Internet (a new concept to be developed)
- Music Training
- Create Flyers that combine programs together, i.e.; Heavenly Glow; COHFAMM, etc.

A Meeting will be held to focus on a unified way of working together in the program without being Confused or unaware.

Overtime, the global intent is to partner with international groups such as World Health Organization (WHO), established, April 7, 1948, a specialized agency of the United Nations that acts as a coordinating authority on international public health, Margaret Chan, incumbent Dir-Gen.; and Bread for the World, a Christian organization that lobbies Congress for laws that will benefit hungry people in the United States and around the world.

APPENDIXES

APPENDIX A: NUTRITION EDUCATION

Deepa Arora, “Leveraging Nutrition Education Through the Public Health Team,” informs us why nutrition is important: “Lifestyle choices, such as nutrition, smoking, drinking, physical activity, and psychological stress, have the greatest impact on health and longevity.”⁹⁴ Therefore, there was a vital need to educate customers at COHFAMM, who, along with me, did not know the value of nutrition education and its application for healthy benefits. Given this disadvantage, I sought a definition of nutrition education that I hope is clear to the reading audiences. I chose to adapt the one given by Deepa Arora: “Nutrition education is a process of learning that influences the knowledge, beliefs, attitudes and behavior of an individual or community and allows them to make more intelligent decisions regarding dietary choices....”⁹⁵

In “Reaching Out to Those at Highest Nutritional Risk,” Jan Kallio and Rachel Colchamiro point out that some segments of communities that need proper nutrition have barriers that block proper food from getting to these certain populations under and above the poverty level based on economic status. Comparatively, assessing the 2000 Census Bureau and the Department of Health and Human Services records of poverty levels for one person under 65 years old (\$8, 959) and 65 years and over (\$8, 259); and \$17, 463 and \$17, 650 for four (4) people, respectively, I, conclude, as these agencies do, less than \$9,000 dollars per year for an individual and less than \$18,000 dollars per year for four people was considered earnings below the poverty income level in the United States at

⁹⁴ Deepa Arora, “Leveraging Nutrition Education Through The Public Health Team,” in *Nutrition in Public Health: A Handbook for Developing Programs and Services*, 2nd ed., Sara Edelstein, ed. (Boston: Jones and Bartlett Publishers, 2006), 691.

⁹⁵ Ibid.

that time.⁹⁶ Kallio and Colchamiro state that “social, economic and environmental factors that contribute to nutritional risk are poverty, unemployment, underemployment, inadequate education... immigration, cultural background, sub-standard housing and homelessness, geographical or social isolation, limited and inadequate healthcare.”⁹⁷ Their thinking, about the problems that poverty stricken populations face, concurs with my initial thesis: “Not by Bread Alone, But by Every Word.” They state that “[a]ssessment and eligibility information should be shared among service providers, and service should be coordinated to ensure comprehensive, unduplicated efforts.”⁹⁸ Hence, I thought a comprehensive approach to servicing the people in my community could be addressed as a holistic approach to help meet some of the needs of customers who frequented COHFAMM model.

As I ventured to prepare my DP for design, I realized that I must include nutrition education as another link to a holistic (all inclusive) approach to help customers who would be coming into the food pantry to acquire food. Therefore, to facilitate this need, along with researching written work and passing out questionnaires to customers, I enlisted the services of Lillie King, a Site Team member, and Christina Riley, community nutritionist, Food Bank New York City/Food Change. I began by studying and learning what other professionals had to say about diets.

⁹⁶ “What is the Poverty Level for the United States,” <http://ask.yahoo.com/20010903.html>. Census information from 2000 U.S. census available at <http://www.census.gov/hhes/poverty/threshld/thresh00.html>.

⁹⁷ Jan Kallio and Rachel Colchamiro, “Reaching Out to Those at Highest Nutritional Risk,” in *Nutrition in Public Health: A Handbook for Developing Programs and Services*, 2nd ed., Sara Edelstein, ed. (Boston: Jones and Bartlett Publishers, 2006), 113-114.

⁹⁸ *Ibid.*, 114.

In my reading of *The 30-Day Diabetes Miracle*, a book by Franklin House, M.D., Stuart A. Seale, M.D., and Ian Blake Newman, I was informed that “[i]n 2000, the Worldwatch Institute indicated that, for the first time in history, as many people are overweight as are *underfed* (emphasis mine) – 1.2 billion each.”⁹⁹ Authors House, Seale and Newman, state that this sad situation is not due to genetics or heredity, as some others authors and professionals in this field of knowledge would have people believe.¹⁰⁰ They conclude that it is the “standard American diet” (SAD).¹⁰¹

Using and/or adapting SAD as a foundation, they go on to say that “[t]he problem is people consume too many calories, too much fat, too many refined carbohydrates (the staples of junk food and fast food) and, surprisingly, too much protein.”¹⁰² Armed with this information, I asked Lillie King and Christina Riley to assist me in putting some kind of teaching plan together to teach the customers at the food pantry how to select, prepare and eat food that we would supply to them. With the help of literature materials supplied by Christina Riley and other sources, Lillie King made presentations in these areas throughout our weekly workshops. Beginning with essential elements that would be resounded over and over again, she discussed with the group how they would be learning how to read labels; that limitations on fats, sugar and salt promote good health; and how eating more dark green vegetables is a recommended nutritional eating habit (See Appendix I– Food Charts).

⁹⁹ Franklin House, Stuart A. Seale and Ian Blake Newman, *The 30-Day Diabetes Miracle* (New York: Penguin Group, 2008), 50.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

¹⁰² Ibid., 51.

What Lillie King had to say about calories was that customers should read the labels on food so that they could watch their calories intake. However, I was able to provide more information to her for the customers that I glean from other sources. The authors, House, Seale and Newman, *The 30-Day Diabetes Miracle*, wrote that when a person takes in more calories, he/she must be more active to lose excessive weight.¹⁰³ So nutrition education is not just about selecting, preparing and eating proper and healthy food. A person must have proper exercise within his/her ability to perform simple and/or complex exercise. Also, nutrition is not about being properly fed. There are health benefits to be received from following the information given in nutrition education on any level. House Seale and Newman recommend a plant-based diet.¹⁰⁴ They even point out that there are some carbohydrates that are better than others. They say that an apple is better, as a carbohydrate, than watermelon.¹⁰⁵

Shortie McKinney, Beth Leonberg and Bonnie Spear wrote that “[r]eceiving adequate food and nutrition throughout the various stages of growth and development is crucial to lifelong health and optimal functioning.”¹⁰⁶ This was, and is, my concern for the population of customers who came, and come, to COHFAMM for food. I wanted/want to develop a healthier community. Therefore, the education that I did provide to those who came through 1) Lillie King’s teaching, 2) research literature, 3) books and, 4) literature from Christina Riley, Food Bank New York City/Food Change,

¹⁰³ House, *The 30-Day Diabetes Miracle*, 51.

¹⁰⁴ Ibid., 95.

¹⁰⁵ Ibid., 96.

¹⁰⁶ Shortie McKinney, Beth Leonberg and Bonnie Spear, “Growing A Healthier Nation: Maternal, Infant, Child and Adolescent Nutrition,” in *Nutrition in Public Health: A Handbook for Developing Programs and Services*, 2nd ed., Sara Edelstein, ed. (Boston: Jones and Bartlett Publishers, 2006), 295.

was an attempt to do something beyond providing food with instructions on how to use it more, or most effectively. This principle is in keeping with other non-edible products in which the manufacturers instruct the users how to use their product items. No, I do not believe that we need a manual per se, but I believe literature, labeling and discussion groups should inform customers, whatever way they are shaped for instructions.

People are eating to die. They need to eat to live. Nutrition education helps them to be re-programmed for better life chances in health, avoidance of disease and the energy to address other vital needs that sustain life such as jobs and housing, which can help move them away from the need to frequent food pantries to make ends meet. Instead of living off fragments of life, wholeness (holistic: completeness, totality) was intended by a biblical principle to have abundant life (John 10:10).

We had a nutrition education workshop facilitated by volunteer professionals from United Way. They were Monika Tess, nutritionist, Nicole Miller, nutritionist, Liz Garhan, Hunter College professor and Aguta Socha, no indicative title. Their presentation was a focus on the USDA food pyramid, which is summarized in categories of food groups (See Appendix I). They use these food groups to demonstrate what foods should be eaten in general and warned customers with diabetes and other dietary problems that special care should be taken to avoid foods such as sugar and salt, which are detrimental to their conditions. Moreover, symbolic food items were used to test the ability of customers to identify the food groups that were taught them. Their choice of foods identified by customers was a gauge of how well they understood what was taught to them

Lillie King is not an expert on equal footing with nutritionist, authors, doctors and related professionals. However, she was able to share her own food knowledge and experiences with us, which were enhanced by materials she received from other sources (See Appendix I). Also, she taught participants to read dates on all labels and look for expiration dates. She explained the importance of eating healthy foods and the amount of food being served. Moreover, she taught participants how to prepare food in a healthy way. For example, view the following meal suggestions:

- 1) A meal of Brown Stewed Chicken, rice and peas (fiber and protein, respectively), and a green salad, is a Caribbean dish. The rice should be cooked in Smoked meat juice.
- 2) Vegetable Lo Mein is a meal that consists of carrots, sweet peas, long green beans, corn, scallions, and onions. These vegetables are seasoned with parsley, basil and black pepper mixed together. Then they are simmered together while red and green peppers are added.

Like Lillie King, House, Seale and Newman agreed "...you should eat more food earlier in the day and less at the end of the day."¹⁰⁷ They highlighted a saying that Lifestyle Center of America embraces: "Eat breakfast like a king, lunch like a prince and supper like a pauper."¹⁰⁸ With this in mind, Lillie King shared her ideas about how this principle could be practically applied by our customers in their daily lives. The following menus and recipes reflect her suggestions:

¹⁰⁷House, 115.

¹⁰⁸ Ibid.

Balanced Meal Planning

Breakfast

1 slice of bread

Use low fat butter

1/3 cup

1/2 to 1/4 cup

Less rice

1/2 cup canned fruit

Lunch

Lasagna with green vegetables

1/2 salad

Frozen fruit

Small cup of ice cream

Meatballs and chicken

Egg whites

Dried beans, peanut butter

Mixed vegetables

Take skin off

8% over portions

Low sugar (less sugar, less spice)

Low salt

Read the labels

Moreover, Lillie King gave us information that would help us avoid more salt in our diets, if the warnings would be heeded. She cautioned us that if we wanted better individual and family health, we needed to avoid canned precooked meat, canned fish such as sardines. She suggested that if we could not stomach a plant-based diet (vegetarian), we should eat fresh meat, fish and poultry. However, she said shell fish should be eaten with more caution, because they could, more easily, carry contaminants from the water from which they came. She said that eating potatoes, unsalted crackers, unsalted peanuts and other nuts are new habits that would serve us all well, especially those with diet restrictions. However, she named a few fruits such as apples, oranges, bananas (small) and grapes (5 or 6 for diabetics) that would give our taste buds a sweet massage. She said that if one wanted to have soup in his/her diet, it should be a homemade soup. She justified her position on this concern by pointing out that one is able to control what goes into a homemade soup. However, she said that the contents of canned soups such as Campbell Soup are too salty. Also, she said that you will find that soy sauce and seasoning salt are most salty; “full of salt.”

How to prepare your food according to your health

Some people have health problems. Therefore, they cannot eat food with too much salt. On a particular day, Audrey David, who is a Nutrition Education team member, made cod fish cakes. However, this meal was not recommended as nutrition for people who have special needs. Lillie King made a health food salad with ingredients most people can eat. Every one sampled the food of rice and peas, zucchini cake and salad. The salad was made of green squash, yellow squash, green pepper, red pepper,

yellow pepper, green olives, black olives, canned tuna and colored pasta noodles. Prayer of thankfulness was always an ingredient in all repasts of this Demonstration Project.

As workshops progressed during the training and nutrition education, Lillie King gave us more information about foods and preparation. Fresh thyme, basil, oregano and fresh garlic (whole) can be used for seasoning broiled or baked foods, she said. King let us know that fresh seasoning, such as thyme, can be preserved by adding a little olive oil to it, and keeping it in the freezer. Moreover, she informed the group that chicken should be prepared skinless, because the skin contains fat. Robert St. John, “Eat chicken without the skin? That’s the best part,” writes “Save me the but-all-of-the-fat-is-in-the-skin-argument.”¹⁰⁹ His defense is that the amount of fat is not important when compared to 108 grams of fat in Baskin Robbins [sic] Heath [Health] Bar Shake, which also contains 2,300 calories.¹¹⁰ The convenience of pricing of fast food for working and single parents and the hurried lifestyle of Americans cause people to eat unhealthy food such as bagels, muffins, hamburgers (with cheese), along with soft drinks (sodas), receiving larger portions of them all.¹¹¹ Moreover, snacks (17% of calories – 1996) eaten by the public rank highly in sales for the food industry.¹¹²

It is clear from this research that eating behavior and disease prevention are related. Therefore, the linking of the behavior as it is related to contracting or preventing

¹⁰⁹ Robert St. John, ClarionLedger.com, December 10 2008.

¹¹⁰ Ibid.

¹¹¹ Edna Harris-Davis and Inger Stallmann-Jorgensen, “Addressing Overweight in Children: A Public Health Perspective,” in *Nutrition in Public Health: A Handbook for Developing Programs and Services*, 2nd ed., Sara Edelstein, ed. (Boston: Jones and Bartlett Publishers, 2006), 151-152.

¹¹² Yeemay Su Miller, “Intervening to Change the Public Eating Behavior,” in *Nutrition in Public Health: A Handbook for Developing Programs and Services*, 2nd ed., Sara Edelstein, ed. (Boston: Jones and Bartlett Publishers, 2006), 193.

disease is something that needs to be correlated with professionals in the areas of nutrition and healthcare. Because my community, and others, is surrounded with fast food service and drive-in eateries, these customer conveniences do not help my efforts to educate people and change their eating habits.

Judith Sharlin, “The Importance of Public Health Nutrition Programs in Preventing Disease and Promoting Adult Health,” stated that prevention strategies for food, health and disease prevention are multi-leveled: 1) health promotion, 2) risk appraisal and reduction and 3) treatment and rehabilitation. Level one informs individuals, families and communities about ways to reduce risk factors related to disease and injury to [health].¹¹³ Level two consists of ways to detect and diagnose disease. On this level self-care is taught, for example, to [women] with a history of gestational diabetes to control their weight by dieting and exercising.¹¹⁴ Level three involves treatment and rehabilitation. In this process Medical Nutrition Therapy is used for such people who suffer from kidney disease.¹¹⁵ The end results expected on this level “is to restore the individual to an “optimal” level of functioning...”¹¹⁶

In accord with Thelma B, Baker, “Maintaining Nutrition and Food Service Standards in Group Care,” it is clear that healthcare organizations such as hospitals, nursing homes and assisted living; community care organizations such as group homes; halfway houses; male and female shelters; and childcare organizations such as Head

¹¹³ Judith Sharlin, “The Importance of Public Health Nutrition Programs in Preventing Disease and Promoting Adult Health,” in *Nutrition in Public Health: A Handbook for Developing Programs and Services*, 2nd edition, Sara Edelstein, ed. (Boston: Jones and Bartlett Publishers, 2006), 344.

¹¹⁴ Ibid., 345.

¹¹⁵ Ibid., 346.

¹¹⁶ Ibid.

Start, family daycare and schools, should have a nutrition specialist.¹¹⁷ Baker writes that “[i]n order to protect the health and safety of consumers, community and healthcare organizations must be licensed by at least one government public health agency.¹¹⁸ Some of our customers at COHFAMM reside in these kinds of facilities. However, according to casual conversations and feedback in our workshops these facilities do not provide them with the service we offered. Therefore, COHFAMM offered some enhancement to their nutrition education.

While saying avoid processed meat such as bacon, bologna and hot dogs (franks), King continued to say that a variety of skimmed milk, yogurt and cheese would be helpful and healthful three (3) servings per day. King suggested that we avoid whole milk and Swiss cheese. Use milk that is 2% fat free, she said. Why two percent? “It is close to whole milk; that is why I use it.”¹¹⁹ Margaret McWilliams, *Food Fundamentals*, claims “...you will need to eat a diet that includes animal and plant food...to be certain that your diet is adequate.”¹²⁰ Imhotep Gary Byrd, a vegetarian and a friend of mine, told me that there are many or several substitutes such as 1) breakfast: daily protein shakes with fruit that contains vitamins A, C, B and calcium and iron; 2) lunch: soy burger, soy hot dogs, soy steaks with collard greens, corn, rice; and 3) sandwiches: Lite-life smart deli protein slices of salami, bologna that can fill the animal requirement that

¹¹⁷ Thelma B. Baker, “Maintaining Nutrition and Food Service Standards in Group Care,” in *Nutrition in Public Health: A Handbook for Developing Programs and Services*, 2nd ed., Sara Edelstein, ed. (Boston: Jones and Bartlett Publishers, 2006), 424.

¹¹⁸ Ibid., 425.

¹¹⁹ Lillie King, COHFAMM workshop, May, 17, 2008 New York.

¹²⁰ Margaret McWilliams, *Food Fundamentals* (Saddle River, New Jersey: Pearson Prentice-Hall, Inc., 2006), 467.

McWilliams discusses.¹²¹ Nevertheless, McWilliams goes on to provide information about food that is helpful in a personal way. She wrote that a personal food pyramid could be tailored to individuals, if they would provide online information to www.pyramid.gov about themselves such as age, sex and activity level.¹²² This personal food pyramid would be a balance of foods such as grains, vegetables, fruits, milk, meat, beans and more.¹²³

Lillie King informed us how to prepare food to help keep cholesterol under control. She said use seasoning such as garlic powder and Ms. Dash on food. When you roast meats, season them with tomatoes, lemons/lemon juice and wine juice. Bake food by placing it in the oven with a little water, season it with various healthy seasonings mentioned in this preparatory discourse. Stew food in liquid on top of the stove. Skim off the fat before you poach, grill, or broil fish. Fried food soaks up grease. Therefore, eat fried food in moderation.

Margaret McWilliams added another perspective in preparation. She said that food such as meats, potatoes, beans and cabbage, which contain vitamins, can lose the potency of its nutrients in the preparation.¹²⁴ But the nutrients and potency can be retained in the liquid for consumption by drinking it as soup.¹²⁵ However, when vegetables are boiled, it is hard to retain the vitamins nutrients.¹²⁶

¹²¹ Imhotep Gary Byrd, telephone interview with Ben Monroe January 17, 2009, New York.

¹²² McWilliams, 468.

¹²³ Ibid.

¹²⁴ Ibid, 475.

¹²⁵ Ibid.

¹²⁶ Ibid.

These are some of the questions asked by participants and answered by Lillie King during workshops: Do sodas make your sugar go up? Yes. Why? Because sodas, such as Pepsi Colas, have 14% carbohydrates, 41grams of sugar and high fructose corn syrup. The total calories count is 150. So yes, some peoples' sugar will go up by consuming just a little soda, not even a whole 12-ounce can. I have heard some people say that they dilute the soda to weaken its strength. I do not know if this habit makes any difference in the effect of the sugar level.

Though one of our customers, and participant, declared that “garlic is a problem” (not good for your health), some authorities in the field of nutrition have said that it has a medical as well as a nutritional value. Bob Anderson, Gourmet Garlic Gardens, posted an article on his website, bob@web-access.net , called “The Physiological Effects of Garlic.”¹²⁷ In that article it is stated that “[s]tudies by competent multi-degreed scientists have shown beyond any reasonable doubt that consuming garlic generally has the following physical effects: [helping in lowering blood pressure, blood sugar, cholesterol, blood clot, plaque buildup in arteries and more].”¹²⁸ In general garlic is considered a natural antibiotic. The differences in how non-scientists and scientists view the value of garlic seems to be based on the context, method of preparation for use and the time it is being used. Garlic changes its constitutional strength, continuously at various intervals. Anderson informs us, scientist have discovered that “[g]arlic just won't hold still long enough for them to get a good look since everything in it seems to disintegrate into other

¹²⁷Bob Anderson, “The Physiological Effects of Garlic” bob@web-access.net.

¹²⁸ Ibid.

things right before their eyes, and even when they find the magic bullet, they can synthesize the bullet, but not the magic.”¹²⁹

While Deepa Arora advocates that those who provide nutrition education should be “nutrition professionals and other health and allied health professionals who have received sound training in nutrition,”¹³⁰ I am satisfied that what we did in this area at COHFAMM helped those customers who attended our workshops. Even so, Arora establishes that “...community leaders who can reinforce the message [of nutrition education] effectively”¹³¹ are needed. Therefore, I, along with my workshop presenters, hope that we impacted our customers to reflect, think and act on the nutrition education information that we gleaned from others and passed on to them.

¹²⁹ Anderson, “Garlic.”

¹³⁰ Deepa Arora, 697.

¹³¹ Ibid., 705.

APPENDIX B:

PLAN OF IMPLEMENTATION

Goal I: Awareness: To raise awareness among Volunteer Food Pantry workers about the need for an expanded food pantry ministry.

Strategy 1: During church gatherings and food pantry operations, my Site Team members and I will 1) pass out flyers, 2) make announcements and 3) utilize sermons (See Appendix M), during services prior to, and after food is dispensed, that invite workers and others to learn about the need for a more vital food pantry ministry (February 2008).

Evaluation: My Site Team members and I will keep records of at least 5 or more personal interviews that we conducted, asking participants their perspectives on social and spiritual awareness of wholeness (holistic) after receiving flyers, announcements and sermons on social and spiritual connection. A fifty percent positive response from participants will be considered a success (See Appendix D and E).

Strategy 2: In conjunction with strategy 1, while the clients are waiting to receive food and services, I will play live sing along Christian music, as my Site Team members help me to encourage the clients to sing songs of social justice and other religious music that convey vital needs a food pantry expansion ministry could service (February 2008).

Evaluation: My Site Team and I will pass out and retrieve a short-form questionnaire asking for feedback from those who chose to volunteer, to determine whether the music made the food pantry seem more hospitable. Fifty percent positive response is an acceptable result. My Site Team, community activist/music analyst Imhotep Gary Byrd, and I will evaluate this strategy.

Strategy 3: I will utilize Bible passages and/or stories in several Bible study gatherings to raise awareness of how Christians' needs (hospitality) beyond food were met. (March, 2008).

Evaluation: A one-question Questionnaire and oral discussions, representing the three strategy periods, will be utilized by the candidate and the Site Team to ascertain a workers' sense of the biblical application/inspiration of comforting and caring. Five or more participants will be aware of hospitality plans based on bible principles.

Recruitment and training of a team of volunteer food pantry workers

Goal II: Recruitment: My goal is to recruit a team of 5 people from among the workers who I intend to train to help facilitate referrals, nutrition education, food choice selection and hospitality for clients.

Objective: I am seeking 100% of Volunteer Food Pantry workers trained by me and my Site Team, and invited professionals, to become skilled and established in expansion food pantry ministry services.

Strategy 1: I will ask VFP workers to respond to a written questionnaire, given out by my Site Team and I, in which I will ask them if they would be interested in attending classes to expand food pantry ministry services. (March, 2008).

Evaluation: As I oversee the process, Site Team members will gather the written responses. A fifty percent response from volunteers to be trained in expanded food pantry ministry services will be considered a success.

Strategy 2: My Site Team and I will send out requests to several food pantries, which I have visited, including West Side Campaign Against Hunger, and more, asking the qualified staff for assistance in facilitating the expanded food pantry ministry training. I

will ask them to assist me in April, 2008, or earlier, in training the focus group in service referrals (including a book of referrals with an intern from Rising Star Internships or Vista Project for record keeping), nutrition education (City Harvest food agency), food choice selection (The Food Bank for New York City) and hospitality (Vivian McMillan, experienced in hospitality) with supervised practice (April, 2008).

Evaluation: There will be at least one positive response to our requests of the invited food pantry staffs. At the end of the training, May, 2008, I, along with the Site Team and the facilitating team will be able to train others in these areas.

Strategy 3: I intend to set up 8 workshops from June through July, 2008 (contingent date) for 10 or more VFP workers where I, along with my Site Team, hope to set up a plan to continue service referrals, nutrition education, food choice selection and hospitality training for Volunteer Food Pantry workers to practice their hands-on method, leading to implementation of the project.

Evaluation: Personal observance by the candidate and the Site Team and the written work collected from these workshops will be examined and analyze for the progress of the trainees' learning and understanding taught by me and the invited food pantry staff. Fifty percent attendance at the workshops training and participation will be considered a success.

Implementation of food pantry ministry expansion services

Goal III: Implementation: I hope to implement a food pantry ministry expansion and introduce service referrals, nutrition education, food choice selection and enhanced hospitality.

Objective: My Site Team members, my recruited team of VFP workers, and I will expand the food pantry ministry with increased services.

Strategy 1: In preparation to serve our customers with learned ways of comforting (hospitality), every Saturday before we serve our customers, I will invite the implementation VFP team to make prayer and devotion an ongoing practice with emphasis on hospitality (June, 2008).

Evaluation: My Site Team, Pastor Johnson, and I will participate, observe and record the VFP teams' involvement in this practice of spiritual experience. A heightened spirit of hospitality and an attitude that comforts customers, while they are being served, is the expected result with 100% participation.

Strategy 2: In June 2008, my Site Team and I will provide a written request to 10 or more VFP workers to become expeditors of referrals to community social services created from a book of referrals in our training. They will be expected to attend and serve food pantry ministry operations, weekly (June, 2008 through November, 2008, contingent dates). My Site Team and I will collect the written requests responses from the VFP and assign volunteers workers to refer customers to public assistance, social security, homeless services, senior services, and job training.

Evaluation: When at least 15 customers are seen by the necessary agency (ies) that provide these services, the referral process will be considered a success.

Strategy 3: From the nutrition education learned during training, my Site Team, recruited team of volunteers, and I, will provide nutrition education services to customers by informing them about how to read nutrition labels and suggesting dietary and healthy foods (June, 2008 through November, 2008).

Evaluation: My Site Team, volunteers workers, and I, will be able to record the feedback received from helping customers with nutrition and do follow ups with questionnaires or short interviews with 10 people asking about the degree of benefits that customers receive from nutrition education information. Helping 10 or more people to change their ways of eating foods, in a healthier way will be considered a success.

Strategy 4: My Site Team, the recruited volunteer team members and other volunteers will organize the food pantry with stocked shelves, describing the maximum food for family sizes and operate a food choice selection food pantry with background intake sheets, sign in sheets for food reception and follow ups on services provided. We will keep records of our food pantry ministry expansion services, both social and spiritual. We will talk to our clients about the quality and quantity of our services and make adjustments where we can (August through November, 2008).

Evaluation: My Site Team and I will measure the degree of success by observing, polling and/or interviewing (randomly) 5 customers, weekly, about how the food choice selection pantry increases their self-esteem, dignity and customer satisfaction and saves waiting time. A 50% response to expanded food pantry services by customers would be considered a success.

Responses to plan of Implementation

I. The responses to the flyers prove that a number of volunteer food pantry workers were at least, curiously, interested in the possibility of expanding food pantry ministry and services.

Strategy 1: My Site Team members and I passed out flyers, made announcements and utilized sermons to get the attention of volunteer pantry workers and members of Holy Ghost Upper Room Filling Station Ministry in March, 2008 to generate interest in a more vital food pantry ministry. While we had 64 responses (approx. 42.5% negative contra 57.5% positive), we took a random sampling of five (5) interviews to measure the degree of our success (see appendix for interview form). The five interviews reflected 100% positive responses with an 80% expounding of appreciation for questions 2 and 3 respectively.

Strategy 2: In conjunction with strategy 1, based on the live sing along Christian, social justice and other meaningful music to our goal, my Site Team and I passed out and retrieved a short-form questionnaire asking for feedback from those who chose to volunteer, to determine whether the music made the food pantry more hospitable.

Evaluation criteria: Among a regular attendance of about 15 volunteer food pantry workers, we received 10 positive responses to our short-form questionnaire, in which all the respondents agreed that the music made the food pantry seem more hospitable. My Site Team, Imhotep Gary Byrd, WBLS Radio Griot, and I concurred about the final outcome (Appendix J). The proposed result of 50% or more positive response was achieved. One hundred and six customers attended our first “sing along.” The remaining “sing along” gatherings attendees are roughly measured by intake, sign up and EFAP forms, which average is 76.2 (See Appendix G).

Strategy 3: Though I had a group of five (5) VFP workers who represented my Enhanced Hospitality Team, only three of them responded to the questionnaire. Concerning the two other VFP workers, one received the questionnaire, but never turned it in for evaluation. The other VFP worker stopped coming to volunteer and did not answer her telephone calls. Prior to the request to respond to the questionnaire, she did mention to me that she was dealing with some personal problems. Percentage wise, 66 .6% of this team referred to Matthews 25:37-46, a biblical mandate, to justify a holistic (wholesome) approach to helping hungry and needy people (See Appendix D and E).

Two of the respondents stated that music, as an enhanced hospitality comforting tool, was perceived as “good for the heart of the people and took away the frustration of standing in line.”¹³² The song ([President Barack Obama Anthem Song: A Change is Gonna Come/A Change We Can Believe In) by Rev. Ben Monroe]) instilled more pride in our, predominately, African American Community, [because it honored the late legendary singer Sam Cooke and saluted President Barack Hussein Obama].¹³³ The third respondent said that “Rev Ben had [a] variety of music prepared and people would join in and sing; and you could see the frowns turn into smiles.”¹³⁴

Evaluation criteria: 1. My Site Team and I concluded that every VFP respondents understood that enhanced hospitality was/is more than sharing a meal, welcoming people, entertaining and/or amusing them. They understand that enhanced hospitality requires comforting customers/people in any area where a need should be met, directly or

¹³² Cynthia Abraham and Hyacinth Wesley, “Questionnaire for VFP Workers: Goal 1, Strategy 3”, June, 2008, New York.

¹³³ Ibid.

¹³⁴ Addie Jane Patterson, “Questionnaire for VFP Workers: Goal 1, Strategy 3,” June, 2008, New York.

indirectly. While they were taught The Five “Rs” of Hospitality, along with scriptures passages such as Judges 19: 18 – 21, most of them embraced Matthew 25:37-46 as the most demonstrative example of enhanced hospitality, because it embodied the most vital needs of people who reflect the “Jericho Road” neighbor (Luke 10:30-37). However, I think that they should have included Matthew 25:35-46 to be more complete.

Responses to plan of Implementation

II. Team recruitment among the VFP workers was not as hard as I had expected from the core group.

Strategy 1: I was able to learn the backgrounds of several participants who, I determined, had the experience of developing projects and systematic order experience, reflected in their job and/or educational experiences. These participants included individuals with up to 30 years in the Department of Education (Social Services Coordinator), 25 years of experience in Nutrition Education (Nutrition Education Coordinator), receiving a certificate in the mid-1980s, 4 years of stock and inventory experiences (Food Choice Selection Coordinator) and 39 years of parental, religious and cultural teaching of manners experienced, the Enhanced Hospitality Coordinator was a natural.

Evaluation criteria: One hundred and thirty three (133) questionnaires were given out to customers at COHFAMM. My Site Team and I collected 19 questionnaires from 19 VFP workers, who responded with affirmative answers to assist in building four (4) teams of five (5) people each. The nineteen VFP workers’ responses indicated that there was one person less than the 20 VFP workers that I proposed were needed to implement

my Demonstration Project. Therefore, we had a 95% response, which was 45% over our success ratio.

Strategy 2: There were e-mail and/or letter requests sent out to Westside Campaign against Hunger, New York City, Riverside Church, Morningside Heights, New York, New York and Thomasina's Catering, Saint Albans, New York, asking for quality staff to assist us in facilitating the expanded food pantry ministry training. Though I did not request, nor receive help from Rising Star Internships or Vista Project to assist in record keeping, I was able to develop a book of referral in the Social Services component of COHFAMM.

Evaluation criteria: I, along with my Site Team members, acknowledged the verbal responses to our written requests from Jarrett Sanders, Riverside Church and Vivian McMillan, Thomasina's Catering. Jarrett Sanders assisted us in training for Food Choice Selection, while Vivian McMillan assisted us in enhanced hospitality training. In two separate visits, Jarrett Sanders presented a workshop that included food pantry operations from food suppliers to dispensing the food to the customers. We adapted some of his ideas (see appendix). Ms. McMillan shared her experiences, learned while working on her customer management job for Boerner Food Service, Great Neck, LI, New York, for 7 years and her hospitality job as supervisor at Thomasina's Catering for a 13 year period. At the core of her presentation was a biblical perspective of hospitality where food was used a tool to appease conflict differences (1 Sam. 25:18). She implied that food hospitality is still a method used to bring people together for reconciliation. These two positive responses fulfilled the expected outcome of this strategy. Consequently, I,

along with the Site Team and the facilitating team, were able to train others in food choice selection and enhanced hospitality.

Strategy 3: Upon the completion strategy 2, Goal II, my Site Team, four (4) team coordinators and I planned our food choice selection and enhanced hospitality workshops in accord with what we had learned from Mr. Sanders and Ms. McMillan. Also, we used the Five (5) “Rs” of Hospitality (see appendix) that I adapted through creative process from Rev. James Reddick’s chaplaincy class in the summer of 2007.¹³⁵ The social services component was assigned to Ms. Joyce Spruill, who came to us at COFAMM as an organizer and planner for 30 years with the Department of Education. On the other hand, our nutrition education workshops and planning were delegated to Mrs. Lillie King. All of the different segments of workshop training conferred with one another for ideas, modifications and integration links to implementation plans.

Evaluation criteria: The Site Team and my personal observance, along with the written work collected from these workshops were integrated to measure the progress of learning and understanding. Observance was a key indicator of learning and understanding, because no matter what a person wrote on paper, the acumen of how he/she did the actual work demonstrated the degree of learning and understanding. Consequently, the written work showed an ability of VFP worker to reflect his/her learning and understanding to a lesser degree. All VFP workers, who participated at COHFAMM, showed an improvement in following increment steps leading to a complete systematic and automatic operation of the food pantry, when all VFP workers performed their

¹³⁵ Ben Monroe, “The Five “Rs” of Hospitality” a creative adaptation of Rev. James Reddick , “Five Rs of Chaplaincy Intervention,” a lecture at All Saints Temple COGIC, April, 2007, Hempstead, LI, New York.

assignments. Records at COHFAMM reflect a 50% and more attendance. This is considered a success.

Responses to plan of Implementation

III Though I failed to get the complete cooperation of Pastor Doris Johnson to attempt to complete my Demonstration Project as planned, I successfully implemented it to operate as I proposed, if those who operate it choose to do so (see appendix and epilogue).

Strategy 1: Strategy one “to make prayer and devotion an ongoing practice with emphasis on hospitality” was not as regular as I had prayed (pun intended) or hoped it would be. Volunteer Food Pantry (VFP) workers were not always on time; and, therefore, I made a decision to trade off concerted prayer and advise the group to engage in individual prayer and reflection, while we prepared the necessary edible and in-edible items required to start the 10 am dispensing operations. Whenever we were able to do solemn prayers together, the experience was powerful in that the coming together with a spirit of unity, in the moment, created energy in the atmosphere that flowed among us and spread abroad to the customers who would receive it.

Volunteer Food Pantry workers, like the customers whom they would serve each week, had their own pains of economic woes, spiritual and health issues that needed soothing, comforting and healing. These private and personal matters were poured out in the midst of prayer where Jesus promised to be (Matthew 18:20). Prayers, hospitable greetings and understandings among our teams were elements of the operation of the food pantry ministry that needed nurturing and strong development to help VFP workers

continue regularity, in an enhanced hospitality mood, regardless of what issues or problem developed during the course of the day.

Evaluation criteria: I am saddened to write that “[a] heightened spirit of hospitality and an attitude that comforts customers, while they [were] being served,” did not happen in the expected frequency. My Site Team and I gauged the percentage of participation as less than 100% (the expected results), but more than 50 percent. We surmise this estimate when we discovered that, though our certified VFP workers were trained in enhanced hospitality, the integration of untrained VFP workers into the operational process was the key to disorder and disrespect at times, among VFP workers and customers alike. For example, at times, untrained VFP workers at COHFAMM did not listen or follow instructions. They were, actually, rude and disrespectful without apologies.¹³⁶

Strategy 2: Strategy 2 proved to be difficult, but not impossible to carry out. It was during this period that our Social Service Referrals coordinator had several personal problems that she claimed were paramount. So she was not with us in training at times. However, she was able to provide us with a “Book of Referrals.” Consequently, with no other qualified or willing worker to fulfill her position, I recruited 1) a maintenance and supply supervisor who worked at Jacob Javits Center, New York City, 2) a pre-med college student and, 3) a senior undergraduate student to perform these duties.

¹³⁶ Pastor Doris Johnson did not participate in this evaluation. A growing apart of cooperation became constant between us for reasons she can best define. Any conjecture that I would attempt would be inadequate.

Evaluation criteria: My Site Team and I collected their written requests responses and trained them to refer customers to public assistance, social security, homeless service, senior services and job training.

While we received requests for several of the 18 items on COHFAMM referral form, due to the absenteeism of the social services referrals coordinator, we were only able to focus on job training and employment. We received several requests for job training and employment. However, some customers failed to go through the necessary process established by our primary partner Work Force 1 (See Appendix G). We were not able to place their names on a transmittal form provided by Work Force 1 via the internet, unless our customers provided us with scheduling information. Even so, we have been able to place one person in training, which leads to a guaranteed job. Meanwhile, three other persons were sent to Work Force 1 to obtain training and jobs. Their statuses are: 1) I am moving upstate to Buffalo, New York and do not need the services now, 2) I decided to go to school for nursing and 3) I found another job with a politician. Even though more than 15 customers signed up for social services referrals, at least 15 customers were not seen by Work Force 1. Therefore, this part, of strategy 2, proved to be unsuccessful, since my proposal of 15 customers was not seen by a social services agency. Nevertheless, the social services referrals component is still in place and Work Force 1 still has jobs available and benefits such as health insurance, higher education, job beginners training and advance training in job placement.

Strategy 3: Strategy 3 was a welcome component like fresh vegetables, to use a food phrase. The research done by me, Lillie King, Nutrition Education coordinator, and the workshop provided by United Way, along with Christina Riley, Food Bank for New York

City/Food Change, proved a very good, exciting and informative experience. We were able to record the feedback received from helping customers with nutrition and do follow ups with questionnaires and short interviews about the benefits they received from the workshops (see appendix for an in depth report).

Evaluation criteria: We were able to help more than 10 people with their ways of eating foods in healthier ways. This was a successful strategy.

Strategy 4: My Site Team and I were able to organize the food pantry with stocked shelves, posted with the maximum food for customers to choose from and operate a food choice selection food pantry with background intake sheets for food reception and follow-ups on services provided. We kept records of our food pantry ministry expansion services, both social and spiritual (See Appendix G).

Evaluation criteria: My Site Team and I randomly observed, polled and interviewed 5 customers each week after August 16, 2008, except the times (4) in September, October, November and December, 2008, when Pastor Johnson cancelled food pantry openings. Of the written responses coupled with interviews and polling, more than 50% responded with positive comments about the success of implementing the Cold or Hot Food and Music Ministry (COHFAMM) food pantry model.

APPENDIX C: MINISTERIAL COMPETENCES

Description of Evaluation Process

On October 12, 2007 I scheduled a 6 pm meeting with my Site Team at Holy Ghost Upper Room Filling Station Ministry Church for my final ministerial competency assessment. My Site Team included Shatiek Johnson, Shanequa Williams, Christine Williams, who attended, and Pearl Hale who participated by telephone. At the meeting, from the Mentoring, Research and Project Development Seminar booklet, we discussed pages 35 and 36 (responsibilities and tasks of the Site Team), pages 53-71 (process for assessment of candidates' competency), and page 37 (challenge statement). This meeting was meant to reinforce the process of the Site Team's tasks and responsibilities integrated with the candidate's requirement for completion of his Demonstration Project.

Therefore, assessment and evaluation of gifts and knowledge, of Site Team members, were discussed and considered as they relate to the final goal of the Demonstration Project. All Site Team members were assigned to help gather demographics, history and related documents of Holy Ghost Upper Room Filling Station Ministry, Inc., including maps and old official records of personnel, members, pastors, offerings, events and so on. Another Site Team member was assigned to record the names, residential addresses, e-mail addresses and telephone numbers of program participants, who currently minister and work as volunteers.

After exchanging e-mail addresses and some telephone numbers among us, we discussed our next meeting date and scheduled it for October 20, 2007. In the meantime, a key Site Team member, who has a particular passion for this Demonstration Project

(DP), scheduled an individual meeting with me for clarification and delegation, prior to the Site Team's scheduled meeting above.

Selection of Competencies to Hone

On October 13, 2007, Site Team members reported their Ministerial Assessments to me for discussion with them, and to arrive at a consensus regarding the three areas of ministry, which would be at work in the DP and, subsequently, improve this candidate's competency in the named areas.

The Site Team did not have a separate meeting in person, to discuss ministerial competency, due to scheduling differences. However, the telephone was instrumental in facilitating discussions for different ministerial assessments. Moreover, the Site Team members utilize the convenience of the telephone to discuss the final conclusions of this process on October 13, 2007. We finalized our synthesis and agreed upon the three areas of development for the Demonstration Project. I conveyed tasks and responsibilities to the Site Team, as I understood them. They all seemed happy and enthusiastic about my DP and are looking forward to spiritual, transformative and practical application of new possibilities in the area of food pantry ministry expansion.

My Site Team, for the most part, decided, early on, that it would not be easy to assess my ministerial abilities. Most of them said to me that we lack the observance of your performances in these areas inside of and outside of the context of the local church. Consequently, some reports reflect this missing experience in their individual and collective responses to the competency assessment process. Site Team member #1 stated that she could not comment on Ecumenist and Worship Leader. However, the areas of Leader, Prophetic Agent, and Religious Educator were well characterized, along with others, while she had no basis to determine a few. Site Team member #2 had the

opportunity to work with me a little over a year and had a better perspective on my overall ministerial gifts and abilities. She summarized her perspective thus: “I met you over a year ago. You are the most loving person anyone would want to meet. You help with whatever, and whenever you can, if you can. You are a wonderful speaker, teacher and music instructor. You sit with your students all day, if necessary, in order to get the lesson right. In this role, you are a strict disciplinarian and the students benefit from this characteristic. Also, beyond all this, you are a positive person. You point out right and wrong without hesitation and without hurting feelings, at least mine.”¹³⁷ Site Team member #3 was not able to determine my competency as an Ecumenist, but she was satisfied that my performance in all other specified areas of ministry, labeled in this process, were acceptable and that I should continue honing them for more excellence. Site Team member #4 did not participate in the consensus of this process, but was active in delegated duties to help facilitate ongoing meetings. His non-participation in this important process in no way signals his lack of team effort. The majority of us, the Site Team and me, were able to synthesize the competency process.

I agreed, for the most part, with my Site Team’s assessments. My own overall assessment for all categories, with the exception of Worship Leader and Pastor, which received attention and develop respectively, was continue to perform with further development. Therefore, after the discussions of the challenges that are before me as a doctoral student and the challenges that we agreed I should pursue in my immediate ministerial context, we concluded that the areas of further development should be Leader, Prophetic Agent and Religious Educator. However, the final decision was that my

¹³⁷ Christine Williams, interview by Ben Monroe October 13, 2007, New York.

ministerial competencies for improvement should be Prophetic Agent and Religious Educator.

Competency, Goals, Strategies and Evaluation Criteria

1. Prophetic Agent

Goal I: To improve my skills in listening, interviewing and cooperative planning.

Strategies:

1. I intend to read “Hospitality Language as a Professional Skill” by George M. Blue and Minah Harun, English for Specific Purposes to gain perspective on language I will be using as I listen and interview people, while developing and implementing my project. Also, a second book that is critical to my goal is *Interviewing: Its Principles and Methods* by Annette Garrett.

2. To improve my listening, interviewing and cooperative planning skills, Dr. Robert Zuber has agreed to mentor me in these areas.

Evaluation: My Site Team and I will test my abilities of listening, interviewing and cooperative planning throughout the process of planning my Demonstration Project. They and Dr. Zuber will evaluate my improvement. Clarity of purpose and meaning of the process of this project will determine if there is an improvement.

2. Religious Educator

Goal II: To learn better how to break down a change process into small, incremental steps and to introduce, and coach, others in a measured process of change.

Strategies:

1. I intend to read *Fearless Change: Patterns for Introducing New Ideas* by Mary Lynn Manns and Linda Rising, *Designing Organizations: An Executive Briefing on*

Strategy, Structure and Process by Jay R. Galbraith, *Improving Organizational Effectiveness Through Transformational Leadership* by Bernard M. Bass and Bruce J. Avolio, and *Organizing for Social Change* by Kim Bobo, Jackie Kendall and Steve Max.

2. Periodically, during the phases leading up to, and including the implementation of my Demonstration Project, I intend to consult with Pastor Doris Johnson, about strategies and materials that I use to introduce change.

Evaluation: The Evaluative Process will include, my Site Team, and an expert food pantry evaluator (to be determined), and me. We will use a change process evaluation form to assess improvement in my skills of listening, interviewing and cooperative planning. Improvement in these areas will be considered a success.

Responses to Ministerial Competencies

Goal I: To improve my skills in listening, interviewing and cooperative planning– I did not read “Hospitality Language as a Professional Skill” by George M. Blue and Minah Harun, *English for Specific Purposes*, to gain perspective on hospitality language as I intended. However, Annette Garrett book, *Interviewing: Its Principles and Methods*, offered enough information for a more organized, listening and interviewing method. Her principles of observing, listening, questioning, talking, answering personal questions, and interpretation provided the participants and me an organized plan.¹³⁸ With this outline in place, we all learned together, cooperatively, and invested our learning in our customers as they came for food and referral services. Our workshops were repetitive. From Garrett principles, my Site Team, Team Coordinators, Volunteer Food Pantry

¹³⁸ Annette Garrett, *Interviewing: Its Principles and Methods* (New York: Family Service Association of America, 1982), 29-36.

workers and I were taught to listen so that we could understand what was being said; pay attention to the tone of the person's voice and facial expression; control our patience: listen more than talk; do not jump ahead of the speaker; do not prepare our answer while we were listening; look for areas of agreement before giving an answer.¹³⁹ To fully appreciate this part of our workshops, we engaged in role-playing of interviewer and interviewee. I relied on the book *Making Effective Referrals* by Sharon E. Cheston to provide guidance and orientation to our VFP workers and me on how to make the most effective referrals, given our lack of professionalism in this area. We learned that skill and training, intellectual style, emotional style; physical situations and spiritual beliefs are important determinants in the outcome of effective referrals.¹⁴⁰ For instance, it is of utmost importance that the referring person understands how to constantly be aware of personality types and changing demeanors some customers exhibit when vital needs are not being met. Again, role-playing helped to highlight this critical element of effective referrals for our customers, as our VFP workers took on different personalities for effective learning. J. R. Galbraith, *Designing Organizations*, let me know that my Demonstration Project to expand the services at an existing food pantry was in keeping with trends of modern research and development in creative designs in developed countries.¹⁴¹ While his principles addressed particular focus on industry and commercial institution and agencies, they gave me inspiration to know that my product of altruistic service to the community had value that could not be bought. Yet, his principles of choosing, matching, linking and creating group processes helped us develop cooperative

¹³⁹ Garrett, *Interviewing*, 29-36.

¹⁴⁰ Sharon E. Cheston, *Making Effective Referrals* (New York: Garner Press, Inc., 1991), 110.

¹⁴¹ J. R. Galbraith, *Designing Organizations* (San Francisco: Jossey-Bass Publishers, 1995) 1-2.

planning ideas to design and implement my Demonstration Project. My application and the results that I received can be found in my chapter on Methodology Utilized and is threaded throughout the entire Demonstration Project (See Appendices F and G).

Evaluation criteria:

My Site Team and I conferred about my listening, interviewing and cooperative planning skills throughout the methodological process. A simplified form (See Appendices G and H), to rate the Site Team's various opinions on each competency to be honed, was given out for evaluation. A consensus of the Site Team's perspective on my competencies follows, once I finish writing my personal perspective here. Though Dr. Robert Zuber gave me, and the Site Team, advice on different approaches to implement this DP model in the early stages, he had no input in this evaluation process, due to his discontinuance as an advisor to me.

Goal II: To learn better how to break down a change process into small, incremental steps and to introduce, and coach, others in a measured process of change – I began this project with military knowledge of how to break down an M-16 rifle into small parts one at-a-time. This was an elementary introduction to order and design for me. However, as I attempted to implement my DP to a religious community with an irregularity of order outside of liturgy, I knew that the parts would not fit into place, as an M-16 rifle would do, without resistance. The first lesson, or matter at hand, was/is human being do not automatically fit into a prescribed one size fits all. As Mary Lynn Manns and Linda Rising wrote, "...A volunteer change agent is limited by lack of resources – particularly the time and energy for the required tasks."¹⁴² They opened my eyes to the fact that a

¹⁴² Mary Lynn Manns and Linda Rising, *Fearless Change* (Boston: Addison-Wesley Publishers, 2005), 25.

lack of evangelism, which requires time and energy, is “critical.” This is where a religious educator and others must start. I began in the evangelistic mode but a divide between the religious and the professional/academic commitment and protocol hindered successful evangelism toward my DP initiative (See Methodology Utilized and Epilogue). Therefore, whatever success I achieved “...resulted from moving from one failure to another failure with enthusiasm,” as Eamon Kelly, in a film called *The Journey*, observed.¹⁴³

As one reads through my experiences of this project, it is clear that failures in the area of communication and understanding prevailed. However, I did not necessarily fail because I did not use principles from the research that I had done, or personal experiences (See “Converting to a Food Choice Selection Pantry” – Appendix F). It was because, as Manns and Rising wrote, “...in most persuasive situations, research in influence strategies and social psychology shows that people base their decisions on emotions and then justify them with fact.”¹⁴⁴ The reality of a person is fact to him or her, whether that is the actual truth or not. It was evident that impulsiveness remained a constant possibility at my site. This impulsiveness came out of the emotional and psychological behavior referenced above. It is clear to me that a religious educator must not get bogged down in the mud of emotions, whether they are personal, impersonal, physical or spiritual. This is what happened with some of the VFP workers and members of the church when I attempted to educate them that religion, in this case Christianity, is about more than having church services and a do-gooder experience without a holistic approach

¹⁴³ Manns, *Fearless Change*, 27.

¹⁴⁴ Ibid., 8.

to spiritual and social services. Manns and Rising warned me, and others, with a Vincent van Gogh quote: ““Great things are not done by impulse, but by a series of small things brought together.””¹⁴⁵ In the process of honing this skill, I did not forget that step by step, one after another, in an integrated whole, things, usually, come together, except where an uncontrollable element prevails. This was the case at my site where I did not have full authority (See Methodology Utilized and Epilogue). Therefore, as quoted by Manns and Rising from David Hutton’s book called *The Change Agent’s Handbook*, “...[O]nce you have figured out who can not be converted, you should not waste more time trying to persuade them.”¹⁴⁶ In *Organizing for Social Change: A Manual for Activists in the 1990s*, Kim Bobo, Jackie Kendall and Steve Max point out that actions in designs can be pro or con. They conclude that in organizing for social change that misunderstanding, and lack of communication, are really conflicts of interest and private greed.¹⁴⁷ Hence, my not being able to introduce and coach some participants, including the pastor, in this measured process did not, and does not, prove my learning a failure. On the contrary, those who challenged my knowledge, learning, and implementation of my DP, helped me to gain more experience in 1) how to work with people, 2) without them or 3) around them to complete goals, even ones that fall short for whatever reason. I worked with them where commonality of purpose unfolded; I worked without them when and where I perceived contrary behavior to the intended goal and/or strategy; and I worked around

¹⁴⁵ Manns, 8.

¹⁴⁶ Ibid., 10.

¹⁴⁷ Kim Bobo, Jackie Kendall and Steve Max, *Organizing for Social Change: A Manual for Activist in the 1990s*, 2nd ed., (Santa Ana, California: Seven Locks Press, 1991), 48.

them when they stood in the way of implementation by authority or personal agenda by persevering with enthusiasm and confidence in my failures. Failures lead to learning.

It is evident that improvement in areas of ministry and life is always constant. This is so because people “err in vision and stumble in judgment” (Isa. 28:7). The Prophet Isaiah informs me more so, when he asks questions about knowledge, understanding and doctrine: “Whom shall he teach knowledge? And whom shall he make to understand doctrine...? For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little and there a little” (Isa. 28:9, 10). Therefore, religious education requires what the scriptures have informed us to do in our studies and praxis: “Study to show thyself approved unto God, a workman [woman] that need not be ashamed, rightly dividing the word of truth” (2 Tim. 2:15); and apply the learning to practical living and faith as servants chosen to serve God and community with our given and honed gifts.

I learned, from Betsy Stevens’ article, “Hospitality Ethics: Responses from human resources directors and students to seven ethical scenarios,” *Journal of Business Ethics*, that my DP, possibly, shared elements along the line with hers that “[S]tudents [participants] simply did not perceive the implications of some of the scenarios; in many ways, they are inexperienced and naive about these issues.”¹⁴⁸ I knew that my DP was a work in progress, along with participants and teachers who had to learn to develop the model design. But the need for good record keeping and systematic and orderly operation did not resonate very well among a few. So I conclude that the higher the level

¹⁴⁸ Betsy Stevens, “Hospitality Ethics: Responses From Human Resource Directors and Students to Seven Ethical Scenarios,” *Journal of Business Ethics* 30, no. 3 (April 1, 2001): 241.

of education and understanding of academic processes would be an improvement in a future project of this kind.

Evaluation criteria: My Site Team, Jarrett Sanders of Riverside Church Food Pantry, and I, reviewed the opinions they had of my listening, interviewing and cooperative planning, using a Change Process Evaluation Form. Upon the collection and reviewing of the forms, a consensus of the results is found in their responses to the Ministerial Competencies below.

MINISTERIAL COMPETENCIES

A Consensus Response from the Site Team

1. Prophetic Agent

Goal: To improve my skills in listening, interviewing and cooperative planning.

Rev. Ben Monroe's listening skills were good and acceptable. He listened, intensively, to the questions that were asked and answered them in a professional way. He always had his work plans in order. As he taught and trained, he used simplified vocabulary that one could clearly understand. Because Rev. Monroe speaks another language (self taught Spanish), he was able to teach and listen to English and Spanish speaking customers of all ages.

The interviewing was done very well. Rev. Monroe, his Site Team and VFP workers conducted weekly random interviews, while customers were waiting on line. Some questions that were asked: 1) Did the food choice selection pantry increase your self esteem? 2) Do you believe that the food choice selection pantry model (COHFAMM) increased your feeling of dignity...? 3) Did the increase in self-esteem

and dignity give you a comforting satisfaction? 4) Did the food choice selection food pantry save you waiting time before selection of your food took place? We participated in this process. The results are found in Rev. Monroe's writings on this project elsewhere. However, we took note that according to some customers who were interviewed, they enjoyed the music while waiting in line. They even participated in the sing along songs, in the Pete Seeger tradition, and the new songs that Rev. Monroe wrote about the experience of implementing the COHFAMM model.

Rev. Monroe had all his plans ready in time for meetings. Earlier in the process of COHFAMM model implementation, he, along with the Site Team, did an assessment and results of the status of the existing food pantry operation. In that process, he stated where we were and where we wanted to go. Rev. Monroe described the job of social services coordinator and what he expected from the team of volunteers, and how to perform tasks, as opportunities presented themselves. Moreover, he provided training materials that would help them conduct intake interviews and general interviews. Sometimes Rev. Monroe had problems with some of the workers who volunteered. These workers were generally members of the church, and outsiders, who opposed the change that was taking place. Some of them did not think the change was necessary. They saw Rev. Monroe's DP as interference in an already well-ran and established food pantry. And, therefore, they considered his project to be an offense to Pastor Doris Johnson. This opposition did not make his job any easier to implement and complete at the food pantry. Nevertheless, he continued to share his thoughts and plans about how we would progress together. He allowed us to share our thoughts and ideas as well, using some of them in conjunction with his own.

Because some of those volunteers who came practiced an irregularity in attendance and commitment, Rev. Monroe could have used more volunteers. Still he had a core of VFP workers who made it possible for him and us to complete his project with certain limitations such as not granting customers full choice of selecting foods from the shelves themselves.

2. Religious Educator

Goal: To learn better how to break down a change process into small, incremental steps and to introduce, and coach others in a measured process of change.

Rev. Monroe was able to sort through the complex, uncertain and ambiguous issues that plagued his efforts to complete his Demonstration Project (COHFAMM) at Holy Ghost Upper Room Filling Station Ministry. He kept his vision that he proposed as a model food pantry by continuing to be intellectually stimulated by actively considering new ideas and new ways of facilitating implementation of his model. These attributes, embodied within him, inspired and motivated us, and some of the VFP workers to reflect on his ways of doing things, as he calls them, “by the number.” He said that he retains this method from his military experience.

Rev. Ben Monroe’s re-occurring theme was “leave room for God,” a phrase he said was introduced to him by Imhotep Gary Byrd and is credited to Impresario Quincy Jones. In other words, no matter what step or issue was at hand, the question was raised: Where is God in this equation? Does God have anything to say to us in a defined and measured way about the issue at hand? If so, how does the scriptures of the Old Testament and the New Testament apply to us today, the same as the immediate audience

it was written for; and how does it apply to us differently, especially the scripture of “Not by Bread alone, but by every word” (Luke 4:4)?

Rev. Monroe was clear as he took time to interpret each word in his own unique way. He determined that every word in a religious phrase has meaning; and the same is true of methods and education of all kinds. Therefore, he explained thus: 1) The word “not” leaves us with a meaning that something is missing. It does not exist. The missing thing, as it relates to this scripture, is “every word.” There are people giving out edible bread and feel good about it, but have left out another word 2) “by” (a way of doing; the how). 3) The word “bread” has more than one meaning. Any thing that supplies a need could be considered a form of bread. For instance, the feeding of people with housing, jobs, clothing, hospitality, edible bread, and more, are forms of how bread can be defined. However, if our understanding of bread is one dimensional, seeing it as edible only, it embodies the word 4) “alone” that has no other connection to any other element; 5) the word, “but” points to something more, as 6) the word “by” tells us how much more: 7) “every word.” Every means all and “word” means something was said or written. When the two words (every word) are joined, they become a phrase that was said by the prophets of old and Jesus in the referenced text (Luke 4:4).

The explanation and the interpretation, above, by Rev Monroe became a reality to us as we gave our talents, time and service to the customers at COHFAMM. We were able to translate our workshop training, related to different tasks and services, into the motif of “not by bread alone but every word.” We were transformed to embody the spirit of this scripture used to evoke a more in depth hospitality (enhanced hospitality) through practical Christianity, intended to transform those who came for more than bread.

Therefore, to fully understand, as much as we can, the principles of God, learn and apply them to our practical Christianity, we must “study to show ourselves approved of God, a workman [woman], that needth not be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). To do so, one must scour the depths of an ocean of spiritual and secular knowledge in the world. It begins with personal faith and is enhanced and honed through religious education with a balance of secular education to apply daily praxis with the most effective benefits to one’s self and the community in which religious and social service is rendered.

APPENDIX D: QUESTIONNAIRES GIVEN OUT

Volunteer Questionnaire for Organizational Analysis

Challenge Statement

Holy Ghost Upper Room Filling Station Ministry, Queens, New York, has a vital Food Pantry ministry. However, the food pantry could meet more social and spiritual needs for holistic healing. Therefore, this Demonstration Project introduces an expansion of the food pantry to staff and community, including community services referrals, nutrition education, food choice selection and hospitality. Enrichment in social and spiritual services of other vital needs is the intended results of this project.

QUESTION

Would you be willing to volunteer and make a commitment to the process by coming out to follow-up meetings to help the expansion process of the Food Pantry ministry?

(Yes/No)

Please fill out the form below:

First Name _____ Last Name _____

Address: _____

Home # _____ Cell phone # _____

E-mail Address _____

Best time to contact you circle one: (Day or Evening)

Please return Questionnaire to Rev. Ben Monroe 1-718-527-2669 or Holy Ghost Upper Room Staff. Thank you for your courteous and helpful response.

Organizational Diagnosis Questionnaire/Survey

Challenge Statement

Holy Ghost Upper Room Filling Station Ministry, Queens, New York, has a vital Food Pantry ministry. However, the food pantry could meet more social and spiritual needs for holistic healing. Therefore, this Demonstration Project introduces an expansion of the food pantry to staff and community, which includes community services referrals, nutrition education, food choice and hospitality. Enrichment in social and spiritual services of other vital needs is the intended result of this project.

Directions: Please answer all questions. Be open and honest. For each of the statements circle only one (1) number to indicate your thinking or answer Yes or No and state your social service needs where asked and is appropriate.

- 1- Agree Strongly
- 2- Agree
- 3- Agree Slightly
- 4- Neutral
- 5- Disagree Slightly
- 6- Disagree
- 7- Disagree Strongly

1) Have you used the services at Holy Ghost Upper Room Filling Station Food Pantry?
Yes/ No

2) Have you used services at any food pantry? **Yes/No**

3) Based on the Challenge Statement above, would you like to use our services? **Yes/No**

4) The challenge statement of this proposal is clearly stated: **1 2 3 4 5 6 7**

5) In terms of referrals, what community social and spiritual services do you need?

6) Would you participate in *nutrition education* to learn what foods are best for your health?

Yes/No

7) Food Choice Selection means that you select the food that you want, rather than accepting pre-packaged handouts. With this understanding, would you like to have

a Food Choice Selection pantry at Holy Ghost Upper Room Filling Station Food Pantry? **Yes/No**

8) Hospitality is usually a way of comforting people in various ways. State how pantry workers could show you more hospitality.

Please return Questionnaire to Rev. Ben Monroe 1-718-527-2669 or Holy Ghost Upper Room Staff. Thank you for your courteous and helpful response.

QUESTIONNAIRE

RE: HOLY GHOST UPPER ROOM FILLING STATION FOOD PANTRY MINISTRY

DATE _____
RELIGIOUS ATTENDANCE BEFORE FOOD DISPENSATION

1. Do you feel obligated to attend the religious service before you receive pantry food?

Answer: Yes No Comment: _____

2. Do you want to attend the religious service before you receive pantry food?

Answer: Yes No Comment: _____

3. Do you think that the religious service is too long?

Answer: Yes No Comment: _____

4. If you had a say in the amount of time should be given religious services what would you recommend?

Answer: _____

5. How would you change the food pantry operations for dispensing food: with or without the religious service, should the food be dispensed from 9:30 am-11:30 am as scheduled?

Answer: Yes No Comment: _____

© March, 2008 by Rev. Ben Monroe: "Not By Bread Alone, But By Every Word"
DP N.Y.T.S.

Goal One – Strategy One

1. Pass out flyers citing the need for an expanded food pantry ministry
2. Make announcements about the need for a more vital food pantry
3. Preach sermons about the need for a more vital food pantry

1. Do you think the services of referrals, nutrition education, food choice selection and hospitality are needed? _____

2. Do you think the spiritual awareness in Food Pantry ministry connects with the social awareness needs in a helpful way? _____ If so, how?

3. Is the spiritual awareness helpful? _____ If so, how?

Date _____ **of**
interview: _____

Interviewer's Name: _____

Person Interviewed _____

Profile of Person Interviewed _____

Evaluators: The Site Team and Rev. Ben Monroe

© March 15, 2008

QUESTIONNAIRE

Goal One – Strategy Two

Did the “sing along” Christian music, songs of social justice and other religious music make the food pantry seem more hospitable?

Please think about this aspect of the program sincerely and feel free to comment as you wish. Thank you.

[illegible]

NAME OF VFP WORKER _____

VOLUNTEER ASSIGNMENT

DATE: _____

QUESTIONNAIRE FOR VFP WORKERS

Goal One - Strategy Three

How does the Bible inform and impact 1) your awareness that an expansion of Holy Ghost Upper Room Filling Station Food Pantry is needed; 2) your awareness that live sing along music is helpful toward hospitality; and 3) your awareness that hospitality beyond providing food has several variations: Please name the ones that you know of and find helpful?

Answer to Goal #1, Strategy #3 1)

Answer to Goal #1, Strategy #3 2)

Answer to Goal #1, Strategy #3 3)

a.

b.

c.

d.

e.

f.

g.

h.

i.

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QUESTIONNAIRE FOR VFP WORKERS

Goal Two - Strategy One¹⁴⁹

Are you interested in attending classes to expand food pantry ministry services?

YES

NO

COMMENTS _____

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¹⁴⁹ See Appendices L and F, respectively, for Goal Two, Strategies two and three. Also, see Appendix B and F for Goal Three, strategies one and two.

Questionnaire for Nutrition Education Interviews

Goal Three - Strategy Three

1. Did you find the information provided to you about how to read nutrition labels helpful? Yes or No (circle one): If yes, how so? If not, why?

2. If you were assigned to a special diet, were you able to receive dietary foods that helped you to prepare a more healthy diet? Yes or No (circle one): If yes, how were you helped? If no, how were you not helped?

3. Were the foods available at COHFAMM food pantry model, comparatively, healthy and in keeping with customer consumption from supermarkets outlets? Yes or No (circle one): If yes, how so? If not, why?

4. How would you compare the quality and quantity of the food you received at COHFAMM model and other food pantries that you visited?

5. While the COHFAMM model operated the food pantry ministry, on a scale of 1-10, how often did you visit the food pantry? 1 2 3 4 5 6 7 8 9 10 (circle one)

CUSTOMERS'FOOD CHOICE SELECTION PERSPECTIVES

(WEEKLY RANDOM INTERVIEWS)

Goal Three - Strategy Four

1. Did the food choice selection pantry increase your self esteem? Yes or No (circle one): If yes, how would you describe the experience? If no, describe your how you feel.

2. Do you believe that the food choice selection pantry model (COHFAMM) increased your feeling of dignity, as you chose your food and received your food? Yes or No (circle one): If yes, how? If no, why?

3. Did the increase in self esteem and dignity give you a comforting satisfaction? Yes or No (circle one): If yes, how? If no, why?

4. Did the food choice selection food pantry save you waiting time before selection of your food took place? Yes or No (circle one): If yes, how? If no, why?

APPENDIX E: OUTCOMES AND RESPONSES TO QUESTIONNAIRES

Flyers and questionnaires were passed out at various times during the awareness stage of Goal One; Strategy One. Below are some of the responses that were received to the following questions:

Responses:¹⁵⁰

Volunteer Questionnaire for Organizational Analysis

1. Would you be willing to volunteer and make a commitment to the process by coming out to follow-up meetings to help the expansion process of the Food Pantry ministry? (Yes/No)

Yes.....29

No.....11

No Response.....0

Actual Volunteers who committed themselves to help from this questionnaire.....10

(These initial responses reflect a 25% volunteer commitment.)

¹⁵⁰ COHFAMM Questionnaires and/or surveys were assigned a response number for record keeping and tracking.

ORGANIZATIONAL DIAGNOSIS QUESTIONNAIRE/SURVEY¹⁵¹

Have you used the services at Holy Ghost Upper Room Filling Station Ministry?

1) Yes 10 2) No 13 3) No Answer 00 4) Answers Total 23

Have you used services at any food pantry?

1) Yes 16 2) No 07 3) No Answer 00 4) Answers Total 23

Based on the Challenge Statement above, would you like to use our services?

1) Yes 15 2) No 05 3) No Answer 03 4) Answers Total 23

The Challenge Statement of this proposal is clearly stated: 1) Agree Strongly, 2) Agree, 3) Agree Slightly, 4) Neutral, 5) Disagree Slightly, 6) Disagree, 7) Disagree Strongly

1) 14 2) 02 3) 01 4) 04 5) 00 6) 00 7) 02 4) Answers Total 23

In terms of referrals, what community social and spiritual services do you need?

1) Social 05 2) Spiritual 07 3) No Answer 11 4) Answers Total 23

Would you participate in Nutrition Education to learn what foods are best for your health?

1) Yes 20 2) No 02 3) No Answer 01 4) Answers Total 23

Food choice selection means that you select the food that you want, rather than accepting pre-packaged handouts. With this understanding, would you like to have a Food Choice Selection Pantry at Holy Ghost Upper Room Filling Station Food Pantry?

1) Yes 15 2) No 06 3) No Answer 02 4) Answers Total 23

Hospitality is usually a way of comforting people in various ways. State how pantry workers could show more hospitality. Various Comments: Patient, considerate, clean, more informative, less demanding; to be more friendly, courteous, gentle and understanding (09).

1) Satisfied 05 2) 00 3) No Answer 09 4) Answers Total 23

RELIGIOUS ATTENDANCE BEFORE FOOD DISPENSATION

¹⁵¹ Clients were asked questions based on the 4 aspects of the challenge statement; and if they ever used services at Holy Ghost Upper Room Filling Station Food Pantry Ministry or any other pantry. Within this Organizational Diagnosis Questionnaire/Survey, spiritual food through religious activities was a concern. The responses are the level of satisfaction with Various Aspects of the service provided to Customers or others in the Household.

| | |
|--|----|
| Do you feel obligated to attend the religious service before you receive pantry food? | |
| Answer: Yes | 25 |
| No | 45 |
| Do you want to attend the religious service before you receive pantry food? | |
| Answer: Yes | 48 |
| No | 17 |
| Do you think the religious service is too long? | |
| Answer: Yes | 18 |
| No | 46 |
| If you had a say in the amount of time [that] should be given religious, what would you recommend? | |
| No answer..... | 25 |
| None..... | 01 |
| No..... | 02 |
| Yes | 02 |
| Ten minutes..... | 01 |
| Thirty minutes..... | 08 |
| Thirty to forty-five minutes..... | 01 |
| Forty-five minutes..... | 02 |
| Thirty minutes to one hour..... | 01 |
| One hour..... | 10 |
| One hour and one half hour..... | 03 |
| Two hours | 01 |
| Two hours and one half hour..... | 01 |
| Two to Three hours..... | 01 |
| #05 I'm not sure | 01 |
| #07 Anytime | 01 |
| #09 Whatever it takes | 01 |
| #14 Limit time to be short during bad weather days..... | 01 |
| #16 [I've] never been to one | 01 |
| #26 Maybe | 01 |
| #34 Depends on starting time | 01 |
| #44 Just have prayer..... | 01 |
| #47 Depends on the leading of the Holy Spirit..... | 01 |
| #54It's okay as it is | 01 |
| #55Very Good | 01 |
| Total..... | 72 |

How would you change the food pantry operations for dispensing food: with or without the religious service, should the food be dispensed from 9:30 am-11:30 am as scheduled?

| | |
|-------------------|----|
| Answer: Yes | 47 |
|-------------------|----|

| | |
|----------|----|
| No | 14 |
|----------|----|

COMMENTS

| | |
|---|----|
| #02 Not clear | 01 |
| #09 10 am to 11:45 am | 01 |
| #18 I don't know | 01 |
| #22 9 am to 10:30 am | 01 |
| #31 Always with the religious service | 01 |
| #32 There should be a system in place that will assure that the food is dispensed in an orderly and speedy manner | 01 |
| #38 Whatever is convenient for [the] church | 01 |
| #42 I would have more people give out food faster | 01 |
| #59 9 am to 2pm | 01 |
| #61 A good gesture for the community | 01 |
| #65 10 am to 12 am [noon] is good | 01 |
| Total | 72 |

Goal One – Strategy One

1. Do you think the services of referrals, nutrition education, food choice selection and hospitality are needed?

2. Do you think the spiritual awareness in Food Pantry ministry connects with the social awareness needs in a helpful way? _____

If so, how? _____

3. Is the spiritual awareness helpful? _____

If so, how? _____

#1, 1) Yes, people in (sic) [the] community sic is (sic) [in] need of all these services. This [program will] help them get services.

2) Yes, it makes me and others think positive and show love for others and talk to each other about the bible. [We] learn more about each other.

3) Yes, it teach[es] you how to love each other, [and] help each other deal with their [his/her] problems. By talking [to] other people you can learn more.

#3, 1) [They are very much needed. It helps educate the community with health care issues.

2) Yes, this helps the community come together to help promote growth and social skills.

3) Yes, those who may not be able to come and worship [here] can still do so, if they have a place closer to their home.

#4,1) Yes, we do not have enough food pantries in the community.

2) Yes, but I am not able to worship as I would like.

3) Yes, spiritual education helps you to walk with God and makes you more aware of what is needed in your life that is positive.

#5, 1) Yes, people in the neighborhood need these services.

2) Yes, to know the Lord is to help the community.

3) No response

Goal One – Strategy Two

1. Did the “sing along” Christian music, songs of social justice and other religious music make the food pantry seem more hospitable?

#1, 1) Music has been declared to “soothe the savage beast!” I feel that the music played at the food pantry has been helpful and soothing to people waiting in line.

#3, 1) Yes I think the “Christian Music” songs, and other religious music, made the food pantry seem more hospitable, because the songs reflect the positivity that we are giving to the community.

#4, 1) The Christian music songs and religious music; and the hospitality (sic) makes a great part of the program.

#5, 1) The Christian music, gospel music, is food for the soul. It gives you a spiritual uplift. It is joy.

#6, 1) Yes, it [the music] make[s] life feel more at ease and it make[s] the line and people go by fast. It make[s] you stop and think even for a short minute of (sic) [or] two. There is still hope in God through it all.

#7, 1) I believe the “sing along “Christian music, and other religious music, do make the food pantry seem more hospitable for some people. It creates a sense of happiness and a jolly spirit, an escape, almost, from the problem....

#9, 1) Yes, it did. [The music], it picks your spirit up, and in turn, that makes you much more hospitable toward your fellow persons.

Goal One – Strategy Three

How does the Bible inform and impact 1) your awareness that an expansion of Holy Ghost Upper Room Filling Station Food Pantry is needed; 2) your awareness that live sing along music is helpful toward hospitality; and 3) your awareness that hospitality beyond providing food has several variations: Please name the ones that you know of and find helpful?

#1, 1) Clients/customers can feel a [an] independence of shopping like at neighborhood markets. Clients/customers will be screened so that other needs and services can be addressed.

2) Clients/customers felt a [an] uplifting spirit in singing. Rev. Ben had [a] variety of music prepared and people would join in and sing; and you could see the frowns turn into smiles.

3) Clients/customers came to the Choice Food pantry from every (sic) walks of life. Many had additional needs beside food. I will list the ones that I...was told: housing; medical; household items; social security/disability; food stamps; employment education bills; foreclosure.

#2, 1) Matthew 25:37-46, Jesus saw the needs of everyone. No one was a stranger. He healed sick, clothes [clothed] the naked, feed [fed] the hungry, gave the thirsty drink; prison: he came to help them. The one who listen[ed] to him went away into life eternal.

2) The music was good. The customer waiting in line enjoyed it all. We see now a change is going to come: Because we see the change. We have black president Barack Obama, first time in history, the 44th president.

3) Hospitality – how to treat people in various ways. [I]f they have problems we were able [to help] – making them feel better; care [caring] about them, as we care for ourselves; being concern for other people[’s] needs: meeting the needs of people waiting on line; greeting the people; showing love; caring; referral; being polite; smiling; honesty; positive concern of [for] the people[’s] needs.

#3, 1) Food given to needed [needy] and unneeded [?], according to Matt. 25 verse 37 to 46. [H]e healed the sick; clothes [clothed] the naked. [I]f you were a stranger, he took you in. [If you were] in prison, he came unto him (sic) [you].

2) The singing was good for the heart of the people. Music and singing took away the frustration of standing in line: The song “A Change is going [gonna] to Come, because our elected Barack is our elected [president].

3) Greeting the people with a smile; positive attitude; meeting their needs; showing love and care to the people. John 3:16: God is love.

Goal Two – Strategy One

1. Are you interested in attending classes to expand food pantry ministry services? (Yes or No)

Number of questionnaires given out.....133
Number of affirmative responses 19
Number of Negative responses.....114
Number of volunteers needed to build four teams of 5 people 20
Number of affirmative responses (19) to build four teams of 5 people 95%

GOAL TWO – STRATEGY TWO (See Appendix L)

GOAL TWO – STRATEGY THREE (See Appendices B and F)

GOAL THREE – STRATEGY ONE (See Appendices B and F)

GOAL THREE – STRATEGY TWO¹⁵²

¹⁵² Since the Social Services Coordinator had many absentees during the workshop process, the VFP workers were chosen from among the trained and incoming volunteers (college level and clerical supervisor) who had clerical experience and acumen for information gathering and record keeping – data entry (See Chapter 3 and Appendix B for more detailed information).

Goal Three - Strategy Three

1. From the nutrition education learned during training, my Site Team, recruited team of volunteers, and I, will provide nutrition education services to customers by informing them about how to read nutrition labels and suggesting dietary and healthy foods (June, 2008 through November, 2008) .

1. Did you find the information provided to you about how to read nutrition labels helpful? Yes or No (circle one): If yes, how so? If not, why?

2. If you were assigned to a special diet, were you able to receive dietary foods that helped you to prepare a more healthy diet? Yes or No (circle one): If yes, how were you helped? If no, how were you not helped?

3. Were the foods available at COHFAMM food pantry model, comparatively, healthy and in keeping with customer consumption from supermarkets outlets? Yes or No (circle one): If yes, how so? If not, why?

4. How would you compare the quality and quantity of the food you received at COHFAMM model and other food pantries that you visited?

5. While the COHFAMM model operated the food pantry ministry, on a scale of 1-10, how often did you visit the food pantry? 1 2 3 4 5 6 7 8 9 10
(circle one)

#1, 1)Yes

2)Yes

3)Yes. [I] buy less food at supermarket; [and it] cuts groceries bill.

4) Better quality of food

5) 9

#3, 1) Yes

2) Yes. The food I receive[d] was low fat and healthy

3) Yes.

4) The quality was good and enough for everyone.

5) 9

#4, 1) Yes. [It gives] calories and salt content.

2) Yes. Low salt information

3) Yes. [I] buy less; [it] helps the budget.

4) Same

5) 8

#8, 1) Yes. The information is clear and informed.

2) Yes, most of the time. At times, I do not have to wait.

3) Yes, I believe so.

4) Quality is good; quantity could be better.

5) 5

#10, 1) Yes, I like everything. Each time I am there, [I get] good nutrition [nutritious] food.

2) Yes, I could choose certain food that was healthful to my diet. I had a choice of food selection.

3) Yes, after waiting on the line a long [time], the music takes away a lot of frustration and calm the mind.

4) The quality of food is better and you get more food than some pantries.

5) 10

#11, 1) Yes, the choice of food is ok. I love the variety that I get. It is very healthful.

2) Yes, the can goods is [are] good. I can choose what I can eat by reading the nutrition labels. I am on a special diet.

3) Yes, I love the music. All types of music is [are] my favorite: good for the soul.

4) The food was a good quality of food. The supply...is more than other pantry [pantries].

5) 10

#14, 1) Yes. Reading labels of food: Because the older we get we should be careful what we eat. Health issue[s] is very important.

2) Yes, we eat food high in fiber, low salt, saturated, [some kind of] fat.

3) Yes, [it] help[s] in [my] budget when I go to [the] supermarket I [buy] less food.

4) [It] gives better quality and variety of food.

5) 8

#15, 1) Yes, I learn how to know to select the right choice of food. The pantry was informative to me.

2) Yes. Can vegetables, low sodium, past[a], dry cereal, rice, etc.

3) Yes. I save on grocery; I don't go to [the] grocery store as much.

4) I get a variety of food: more food than other (sic) patry [pantries].

5) 9

Goal Three – Strategy Four

1. My Site Team, the recruited volunteer team members and other volunteers will organize the food pantry with stocked shelves, describing the maximum food for family sizes and operate a food choice selection food pantry with background intake sheets, sign in sheets for food reception and follow ups on services provided. We will keep records of our food pantry ministry expansion services, both social and spiritual. We will talk to our clients about the quality and quantity of our services and make adjustments where we can (August through November, 2008).

1. Did the food choice selection pantry increase your self esteem? Yes or No (circle one): If yes, how would you describe the experience? If no, describe your how you feel.

2. Do you believe that the food choice selection pantry model (COHFAMM) increased your feeling of dignity, as you chose your food and received your food? Yes or No (circle one): If yes, how? If no, why?

3. Did the increase in self esteem and dignity give you a comforting satisfaction? Yes or No (circle one): If yes, how? If no, why?

4. Did the food choice selection food pantry save you waiting time before selection of your food took place? Yes or No (circle one): If yes, how? If no, why?

#4, 1) Yes. [I have] less worry about food.

- 2) Yes. May (sic) [make] you feel proud to take food home.
- 3) Yes. By [providing] family for needed food.
- 4) Yes. Waiting in line save[d] time] [for] choice selection.

#5, 1) Yes. [I] can choose your [my] food.

- 2) Yes
- 3) Yes.
- 4) Yes. No bagging of food; choose your selection of food.

#6, 1) Yes. It make me feel better about going up to people

- 2) Yes, because it [is] not like standing out in the street and begging for food. It [is] more private.
- 3) Yes. It gives more comforting with the service [than]...before [at] the food pantry.
- 4) Yes. It was very organize[d].

#7, 1) Yes. I feel more independent.

- 2) Yes. I feel [like] a part of the process.
- 3) Yes. It did.
- 4) [I] Don't know.

#10, 1) Yes. The workers were very concern about the way I receive[d] my food.

- 2) Yes. The line moved faster and the music saved time by not getting bored.
- 3) Yes. I felt like I wanted. It made me feel [that] I would come again.

4) Yes. [there was no waiting and bagging; and I have a choice of food.

#15, 1) Yes. The respect I receive[d] show[ed] to me that it was a (sic) an honor for me to be there. Good manners were showed [shown] to me.

2) Yes. The music was good. [It] took away thinking of waiting time on the line.

3) Yes. The report [that] everyone [give] gave me; everything was done in love.

4) Yes. I did wait on line for the food to bag it. The variety of food was good. I choose it (sic) [the] food I wanted.

APPENDIX F: COHFAMM WORKSHOPS TRAINING AND WORKSHOPS

CALENDAR

In May 2008, our schedule is every Saturday, May, 3, 10, 17, 24, 31. All trainings and workshops will take place between 1 pm and 3 pm. On May 31, 2008, Vivian Mc Millan of Thomasina's Catering, Saint Albans, New York, will make a presentation on hospitality.

In June 2008, our schedule is every Saturday, June, 7, 14, 21, 28. All trainings and workshops will take place between 1 pm and 3 pm. On June 28, 2008, Vivian Mc Millan of Thomasina's Catering, Saint Albans, New York, will make a presentation on hospitality.

In July 2008, our schedule is every Saturday, July, 5 (no schedule), 12, 19, 26. All trainings and workshops will take place between 1 pm and 3 pm. The July 5, none schedule, will be rescheduled for August 2, 2008. Meanwhile, COHFAMM is invited to spend July 4, 2008 with the Legendary folk singer Pete Seeger (See Appendix K).

Since the training dates above, we opened the Cold or Hot Food and Music Ministry (COHFAMM) model at Holy Ghost Upper Room Filling Station on August 16, 2008. The continuing training will take place each week during hours of 9 am to 11:30 am on Saturdays. There will be initial instructions and discussions what is expected of volunteers. Then you will apply these teaching in your volunteer work as on the job training.

Thank you for your participation in COHFAMM

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**Important steps and materials used in training workshops to implement Cold or
Hot Food and Music Ministry model**

1. Planning
2. Organizing principles for global model design
3. Autonomy of design
4. Organization and organizational chart
5. Principles of teaching for “COHFAMM” coordinators
6. The art of teaching
7. Leadership
8. Plenary exercise
9. Abraham Maslow’s Theory of the Hierarchy of Needs
10. Volunteers’ food pantry workshop exercise
11. Organizational Systems for “COHFAMM” VFP workers
12. The Training Process for volunteer coordinators
13. Adult Learners for coordinators
14. Training workshops development for coordinators
15. Volunteer recruiting instructions
16. Volunteer appeal “food bank change” list
17. Evaluations
18. Change Process Evaluation for competencies to hone
19. Social Services Referrals training (workshops)
20. Nutrition Education training (workshops)

21. Food Choice Selection training (workshops)
22. Enhanced Hospitality (workshops)
23. Four people who represent COHFAMM: (everybody, somebody, anybody, and nobody) Are you one of them?
24. Agenda for august 2, 2008 workshop

CONVERTING TO A FOOD CHOICE SELECTION PANTRY
How Clients/Customers are processed to Receive Services Offered
MODEL: COLD OR HOT FOOD PANTRY MINISTRY

- Customers will arrive by whatever mode of travel they choose.
- They will sign up for food and other services in advance.
- The process will provide them with numbers in sequence of the order they will be called.
- From the numbers provided, new and old clients will be called for intake background information at the beginning of the new operation.
- The volunteer intake person will ask for forms of ID, address, reason for need of services, racial ID, numbers of persons in household with needs, other service needs, etc.
- During the intake process, customers will be referred to service he/she needs that is offered.
- There will be future follow ups regarding these services by telephone and more.
- Once the intake is complete, the form will be passed on to the volunteer who will give the customer a COHFAMM I.D. number that will always identify who the customer is when he/she comes for service. This number will, eventually, be placed in a computer to help keep accurate records.
- The computer ID number will be permanent and referred to for future services in which the client will only have to sign up for food, unless other services are requested.
- Since there is not enough room inside the food pantry waiting room to accommodate the volume of clients, those who do not have seats will be asked to wait in the church and their cars, until their numbers are called by a volunteer facilitator. Otherwise, some appropriate waiting order will be devised. In that case, please follow the instructions of the COHFAMM volunteer.
- The customer will then be called for food choice selection shopping of available items.
- Shopping carts and bags will be provided for this process, or you may bring your own bags, which would be helpful to us. However, **DO NOT PLACE FOOD ITEMS IN THE BAGS UNTIL INSTRUCTED TO DO SO BY THE COHFAMM VOLUNTEER AT THE CHECK OUT/SIGN OUT AREA.**
- Volunteer workers will assist customers in this process, including nutritional information, to expedite this process in order to keep the operation working smoothly and timely.
- Customers will sign for food at the end of their shopping, rather than the beginning, then leave.
- Hospitality principles that will be taught during training of volunteers will be evident at each phase of the conversion of pantry operations.

PROTOCOL FOR SOCIAL SERVICES REFERRALS

ATTENTION COORDINATOR: Please follow the instructions given in this communiqué so that we can expeditiously service our customers with their needs by enhanced hospitality.

- 1) Have COHFAMM volunteers on your team pass out the “Customer Information,” form and the “Converting to a Food Choice Selection Pantry” hand outs to customers prior to their term at the “Intake” table, while they are waiting around in some capacity. The “Converting...” form and the “Customer Information” forms are for customers to keep and study how we are operating COHFAMM.
- 2) Begin filling out the Intake Forms at 9 am on Saturdays. Tell customers that they will receive their permanent ID numbers and a number just for today.
- 3) Keep “Return Slips” with or near the “Intake Form” because everyone will get a Return Slip with a permanent number on it.
- 4) Assign one or two volunteers to fill out “Referral Form” (s) that may be generated through the “Intake” process. **DO NOT HAVE VOLUNTEER WORKERS DOING “INTAKE” AND “REFERRALS” AT THE SAME TIME.** Customers who need referrals require referral slips. Therefore, the volunteer worker doing referrals will need Referral forms, Referral History forms and Return Slips forms at their place of work.
- 5) The “Documentation Requirement for Rent, Utilities, and Telephone Arrears” should be kept near in the “Intake” area for Special Needs.
- 6) The “Accident Report” should be kept on file underneath the table for now.
- 7) Always ask people if they are willing to volunteer. If so, have them speak to the Enhanced Hospitality team of Volunteers.
- 8) If I have overlooked some important point of operation, please let me know. If want to be educated on how I can do better right along with you all. We are labors together with God.

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RULES AND REGULATIONS
FOR VOLUNTEERS OF THE HOLY GHOST UPPER ROOM FOOD PANTRY
PASTOR: ELDER DORIS JOHNSON / ELDER RICHARD TAYLOR

1. ALL VOLUNTEERS FOR THE HOLY GHOST UPPER ROOM FOOD PANTRY MUST COME TO PRAYER FROM 9:00AM-9:30AM.
2. VOLUNTEERS MUST BE ASSERTIVE ≡ (IN GOOD SPIRIT) WITH PEOPLE ON THE FOOD LINE AND HAND THEM FOOD AND SUPPLIES IN A PLEASANT MATTER. DO NOT THROW THING AT PEOPLE AND INTO THEIR BAGS.
3. DISPUTES BETWEEN VOLUNTEERS AND PEOPLE ON THE FOOD SHOULD NOT ESCALATE IF YOU HAVE A DISAGREEMENT DO NOT DRAG IT OUT EVEN IF A PERSON KEEPS TALKING AND THEY ARE IN THE WRONG. THESE ISSUES WILL BE ADDRESSED AND RESOLVED AT OUR MONTHLY MEETING ALSO CALL THE PASTOR IF THIS HAPPEN
4. ALL VOLUNTEERS NEED TO MEET ONCE A MONTH AFTER THE FOOD PANTRY CLOSSES WITH THE DIRECTOR OF THE FOOD PANTRY ELDER JOHNSON TO DISCUSS WAYS TO IMPROVE THE SERVICES THAT WE PROVIDE AND TO SETTLE ANY CONFLICT.
5. SINCE ALL VOLUNTEERS ARE REPRESENTING THE HOLY GHOST UPPER MINISTRIES AND ARE CHRISTAINS / RELIGIOUS, WE SHOULD NOT TAKE THINGS PEOPLE SAY TO HEART ON THE FOOD LINE.
6. IF ANY VOLUNTEER APPEARS TO BE DRUNK OR USING: ANY UNCONTROLLABLE SUBSTANCE AND HOSTILE TOWARDS OTHER VOLUNTEERS AS A RESULT WILL NOT BE ABLE TO VOLUNTEER ANY MORE.
7. VOLUNTEERS MUST ALSO LOOKOUT FOR THE BEST INTEREST OF THE FOOD PANTRY AND EACH OTHER AND WATCHOUT FOR ANY SUSPICIOUS ACTIVITY.
8. VOLUNTEERS ARE NOT TO TAKE ANY ITEM UNKNOWN TO PASTOR JOHNSON THIS WILL DISMISS YOU AS A VOLUNTEER. THIS IS NOT A FREE FOR ALL. REMEMBER THIS.
9. DO NOT OPEN UP CASES TO TAKE WHAT YOU WANT. I KNOW WHAT I ORDER FOR EACH WEEK. I ALWAYS ORDER EXTRAS FOR THE VOLUNTEERS.
10. VOLUNTEERS MUST ALWAYS BE OPENING TO SUGGESTIONS FROM THE HEAD OF THE PANTRY AND TRY TO DO THINGS IN AN ORDERLY AND TIMELY FASHION TO INSURE THAT THE LINE MOVES QUICKLY.
11. VOLUNTEERS MUST ALSO BE ABLE TO TAKE CONSTRUCTIVE CRITISM.

THANK EVERY ONE OF YOU FOR VOLUNTEERING TO HELP THE HOLY GHOST UPPER ROOM FOOD PANTRY.

SIGNATURE _____ DATE _____
ADDRESS: _____
HOME PHONE _____
CELL PHONE _____
EMERGENCY CONTACT _____

NEW RULES AND REGULATIONS
For Volunteers of Cold or Hot Food and Music Ministry Model

1. Volunteer Food Pantry (VFP) workers are asked come to the food pantry by 8:30 am on Saturdays for prayer, prior to preparation to serve the customers.
2. Please remember to apply the applicable *Enhanced Hospitality* training, i.e., (5 Rs of hospitality), during operations and service to the customers.
3. Conflicts should be settled as soon as possible.
4. Immediate issues of misunderstandings and/or disagreements among volunteers and/or customers should be remedied, when possible, by the individuals involved as quite as possible.
5. If there is no resolution of misunderstanding and/or disagreements among volunteers and /or customers, a person from the Enhanced Hospitality team should intervene; and the last resort should be the appropriate coordinator or supervisor.
6. Inappropriate behavior in regard to these rules and regulations will not be taken lightly.
7. Enhanced Hospitality includes protecting the rights of all the community to be fairly comforted. Therefore, this is the standard that will be advocated and promoted as we work and serve together.
8. Please be open to suggestions and constructive criticisms.
9. Please serve in your assigned position in an orderly and timely manner to expedite quality service to the customers

Rev. Ben Monroe, and COHFAMM, laud and applaud you all with Special Appreciation for serving God and your community through volunteerism (Luke 10:30-37; Mt. 25:35-40).

APPENDIX G: RESPONSES TO COHFAMM ORKSHOPS

TRAINING AND OPERATIONS

Pre-workshop responses to questionnaires and/or surveys (See appendix E)

Post-workshop responses to questionnaires and/or surveys and operations

EMERGENCY FOOD ASSISTANCE PROGRAM (EFAP)¹⁵³

| Number of People | Public Assistance | Food Stamps | Number in Household | Adults | Children | Seniors | Date |
|------------------|-------------------|-------------|---------------------|--------|----------|---------|----------|
| 094 | 001 | 000 | 055 | 028 | 031 | 004 | 08/16/08 |
| 116 | 003 | 008 | 446 | 237 | 187 | 085 | 08/23/08 |
| 082 | 000 | 003 | 309 | 178 | 131 | 061 | 08/30/08 |
| 124 | 006 | 008 | 471 | 181 | 213 | 061 | 09/06/08 |
| 120 | 005 | 009 | 450 | 242 | 185 | 098 | 09/13/08 |
| 000 | 000 | 000 | 000 | 000 | 000 | 000 | 09/20/08 |
| 115 | 006 | 007 | 450 | 217 | 203 | 060 | 09/27/08 |
| 111 | 003 | 000 | 427 | 233 | 187 | 078 | 10/04/08 |
| 121 | 003 | 003 | 388 | 193 | 171 | 080 | 10/11/08 |
| 000 | 000 | 000 | 000 | 000 | 000 | 000 | 10/18/08 |
| 115 | 005 | 003 | 459 | 245 | 203 | 061 | 10/25/08 |
| 100 | 001 | 002 | 374 | 195 | 153 | 060 | 11/01/08 |
| 762 | 033 | 043 | 3,829 | 1,949 | 1,664 | 647 | |

¹⁵³ Cold or Hot Food and Music Ministry was closed on September 20, 2008 and October 18, 2008 per Pastor Doris Johnson.

SOCIAL SERVICES REFERRALS¹⁵⁴

| Date Received | Number | Referrals Requested | Referral Organization | Referrals | Received |
|---------------|--------|---------------------|-----------------------|-----------|----------|
| 09/30/08 | 01 | 13 | COHFAMM | None | |
| 10/04/08 | 02 | 13 | None | None | |
| 10/04/08 | 03 | SSI | Question | None | None |
| 10/27/08 | 04 | 13 | COHFAMM | None | |
| 11/30/08 | 05 | 5,7,8,13,15 | Work Force | 1 | 8 |
| 11/30/08 | 06 | 8 | Work Force | 1 | None |
| 11/30/08 | 07 | 3,6,10,14 | None | None | |
| 11/30/08 | 08 | 2,4,8,13,17 | None | None | |
| 11/30/08 | 09 | 1,2,13 | None | None | |
| 11/30/08 | 10 | 5,14,15 | None | None | |
| 11/30/08 | 11 | 8 | None | None | |
| 11/30/08 | 12 | 8 | None | None | |
| 11/30/08 | 13 | 2,4,11,14 | COHFAMM | 11,14 | |
| 11/30/08 | 14 | 5,13,15 | COHFAMM | None | |
| 11/30/08 | 15 | 16 | None | None | |
| 11/30/08 | 16 | 1,4,7,13 | Work Force | 1 | None |
| 12/10/08 | 17 | 7,8,15 | Work Force | 1 | None |
| 12/12/08 | 18 | 2,8,14 | Work Force | 1 | None |
| 12/15/08 | 19 | 8 | Work Force | 1 | None |
| 12/27/08 | 20 | 8 | None | None | |
| 12/27/08 | 21 | 1,2,7,8,12 | None | None | |
| 12/27/08 | 22 | 7,8,13,15 | None | None | |
| 12/27/08 | 23 | 7,12,15,17 | None | None | |
| 12/27/08 | 24 | 8 | None | None | |
| 00/00/08 | 25 | 8 | None | None | |
| 00/00/08 | 26 | 8,14,16 | None | None | |
| 00/00/08 | 27 | 8 | None | None | |
| 00/00/08 | 28 | 6 | None | None | |
| 00/00/08 | 29 | 4,7,15 | None | None | |
| 00/00/08 | 30 | 8 | None | None | |
| 00/00/08 | 31 | 2 | None | None | |

¹⁵⁴Customers are given a Referral Number for confidentiality, record keeping and tracking. Also, see Referral Form in Appendix H for numbers that correspond with Referral Requested. The request of number 03 is not included on the Social Services Referral Form.

REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S)

#1

1. This volunteer ministry has been satisfying for me because:
It has help[ed] me to reach out in a different way of love.
2. The major frustrations in this volunteer ministry have been: [None]
3. I used the following skills in this volunteer ministry position:
To help other[s] that need my help.
4. The training I received for this position included:
Nutrition – health; helping other[s]
5. I felt supported in this position in the following ways:
It has helped me see that others need help – in every area need of food - hunger
6. I received the following resources, which assisted me in this position:
Nutrition Health
7. I would have been able to do this volunteer ministry better if:
We all work[ed] together.
8. The highlights of this volunteer ministry for me have been:
Outstanding
9. The major accomplishments that have been achieved through this ministry include:
Helping other[s]. caring, sharing, reaching out
10. A person following me in this volunteer food pantry ministry needs to know:
What [is] moving you to reach out other[s] that need you[r] help.

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REPORT AND EVALUATION OF COHFAMM VOLUNTEER(S) (PAGE TWO)

#1

NOTE: Please rate each of the following as they enabled you to do this VFP ministry of COHFAMM effectively and faithfully by placing an "X" in the appropriate column.

11. The way in which the position was interpreted and explained to me before I began
 Outstanding _____ Average X _____ Inadequate _____

12. The training I received for doing the volunteer ministry
 Outstanding X _____ Average _____ Inadequate _____

13. The support I received from COHFAMM
 Outstanding _____ Average X _____ Inadequate _____

14. The challenge and responsibility I felt in doing this ministry
 Outstanding _____ Average X _____ Inadequate _____

15. The sense of importance COHFAMM places on this ministry
 Outstanding X _____ Average _____ Inadequate _____

NOTE: The following are about your future volunteer ministries, including food pantries. Please indicate your interest by placing an "X" in the appropriate column

16. A new volunteer ministry position:

| | Very Interested | Somewhat Interested | would like to know more | no Interest |
|-----------------------------|--------------------|------------------------|----------------------------|----------------|
| a. In my church | _____ | <u>X</u> _____ | _____ | _____ |
| b. In my community | _____ | <u>X</u> _____ | _____ | _____ |
| c. In my denomination | _____ | <u>X</u> _____ | _____ | _____ |
| d. In an ecumenical setting | _____ | _____ | _____ | _____ |

17. Specific volunteer ministry opportunities I would like to explore:

18. Factors in my situation that would influence my next volunteer ministry position:

Schedule _____ X _____

Transportation _____

Other _____

19. Additional Comments:

REPORT AND EVALUATION OF COHFAMM VOLUNTEER(S)

#2

1. This volunteer ministry has been satisfying for me because: It taught me how to help other people that are in need. It help[ed] me to referral [refer] to other sources if I could [not] satisfy them.
2. The major frustrations in this volunteer ministry have been: Site Team workers not filling their position, being slothful.
3. I used the following skills in this volunteer ministry position: Listening to other training; researching materials.
4. The training I received for this position included: Nutrition: Learning how to eat properly; trained the body how to be healthy, by changing the [way] you (sic)[I] eat.
5. I felt supported in this position in the following ways: How to work with other people; how to assist people in most of their needs.
6. I received the following resources which assisted me in this position: Library reading books, reading labels, grocery store shopping, talking to other people and reading books.
7. I would have been able to do this volunteer ministry better if: I had more cooperation from other Site Team members.
8. The highlights of this volunteer ministry for me have been: A challenge: I didn't think I could do the nutrition training, but I did it by the help of God.
9. The major accomplishments which have been achieved through this ministry include: [The] food pantry was converted from a regular pantry, bagging food, to a choice selection pantry. [It was] made more convenience (sic) [convenient] for people: less time waiting in line.
10. A person following me in this volunteer food pantry ministry needs to know: Anything you strive for, you can do it. I can do all things through Christ who strengthens you (sic) [me].

File
Monroe

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REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S) (PAGE TWO)

#2

NOTE: Please rate each of the following as they enabled you to do this VFP ministry of COHFAMM effectively and faithfully by placing an "X" in the appropriate column.

11. The way in which the position was interpreted and explained to me before I began
Outstanding _____ Average _____ X _____ Inadequate _____

12. The training I received for doing the volunteer ministry
Outstanding _____ X _____ Average _____ Inadequate _____

13. The support I received from COHFAMM
Outstanding _____ X _____ Average _____ Inadequate _____

14. The challenge and responsibility I felt in doing this ministry
Outstanding _____ X _____ Average _____ Inadequate _____

15. The sense of importance COHFAMM places on this ministry
Outstanding _____ Average _____ X _____ Inadequate _____

NOTE: The following are about your future volunteer ministries, including food pantries. Please indicate your interest by placing an "X" in the appropriate column

16. A new volunteer ministry position:

| | Very Interested | Somewhat Interested | would like to know more | no Interest |
|-----------------------------|--------------------|------------------------|----------------------------|----------------|
| a. In my church | _____ | _____ | _____ | _____ |
| b. In my community | _____ | _____ | X _____ | _____ |
| c. In my denomination | _____ | _____ | X _____ | _____ |
| d. In an ecumenical setting | _____ | _____ | X _____ | _____ |

17. Specific volunteer ministry opportunities I would like to explore: Nutrition

18. Factors in my situation that would influence my next volunteer ministry position:

Schedule _____ X _____

Transportation _____

Other _____

19. Additional Comments: N/A

File

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REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S)

#3

1. This volunteer ministry has been satisfying for me because: I like to work with others.
2. The major frustrations in this volunteer ministry have been: Paperwork.
3. I used the following skills in this volunteer ministry position: All
4. The training I received for this position included: Hard work
5. I felt supported in this position in the following ways: To help all
6. I received the following resources that assisted me in this position: To help all
7. I would have been able to do this volunteer ministry better if: [No answer]
8. The highlights of this volunteer ministry for me have been: Good
9. The major accomplishments that have been achieved through this ministry include:
Love
10. A person following me in this volunteer food pantry ministry needs to know: All you need to know.

REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S): (PAGE TWO)

#3

NOTE: Please rate each of the following as they enabled you to do this VFP ministry of COHFAMM effectively and faithfully by placing an "X" in the appropriate column.

11. The way in which the position was interpreted and explained to me before I began
Outstanding_____X_____Average_____Inadequate_____

12. The training I received for doing the volunteer ministry
Outstanding_____X_____Average_____Inadequate_____

13. The support I received from COHFAMM
Outstanding_____X_____Average_____Inadequate_____

14. The challenge and responsibility I felt in doing this ministry
Outstanding_____X_____Average_____Inadequate_____

15. The sense of importance COHFAMM places on this ministry
Outstanding_____X_____Average_____Inadequate_____

NOTE: The following are about your future volunteer ministries, including food pantries. Please indicate your interest by placing an "X" in the appropriate column

16. A new volunteer ministry position:

| | Very Interested | Somewhat Interested | would like to know more | no Interest |
|-----------------------------|--------------------|------------------------|----------------------------|----------------|
| a. In my church | _____X_____ | _____ | _____ | _____ |
| b. In my community | _____X_____ | _____ | _____ | _____ |
| c. In my denomination | _____ | _____ | _____ | _____ |
| d. In an ecumenical setting | _____ | _____ | _____ | _____ |

17. Specific volunteer ministry opportunities I would like to explore:

18. Factors in my situation that would influence my next volunteer ministry position:

Schedule _____

Transportation _____

Other _____

19. Additional Comments:

File

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REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S)

#4

1. This volunteer ministry has been satisfying for me because: It provides an opportunity for learning new things and helping others.
2. The major frustrations in this volunteer ministry have been: Timing
3. I used the following skills in this volunteer ministry position: Organizational, hospitality, work ethics and tolerance.
4. The training I received for this position included: Personality development, research
5. I felt supported in this position in the following ways: Counseling and workshops; provisions made for materials to be available for my usage in research.
6. I received the following resources that assisted me in this position: Books, papers, pamphlets. Workshops, counseling
7. I would have been able to do this volunteer ministry better if: Advanced knowledge and preparation had been available to prepare more efficiently.
8. The highlights of this volunteer ministry for me have been: Watching the project develop for the improvement of the recipients.
9. The major accomplishments that have been achieved through this ministry include: Volunteers becoming more organized to provide a food pantry that eliminates waiting lines and promotes dignity to receive food hospitably by the clients.
10. A person following me in this volunteer food pantry ministry needs to know: That a volunteer must be patient, hospitable and cooperative to reach the goals set by the organizer.

REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S): (PAGE TWO)

#4

NOTE: Please rate each of the following as they enabled you to do this VFP ministry of COHFAMM effectively and faithfully by placing an "X" in the appropriate column.

11. The way in which the position was interpreted and explained to me before I began
Outstanding _____ Average _____ X _____ Inadequate _____

12. The training I received for doing the volunteer ministry
Outstanding _____ X _____ Average _____ Inadequate _____

13. The support I received from COHFAMM
Outstanding _____ X _____ Average _____ Inadequate _____

14. The challenge and responsibility I felt in doing this ministry
Outstanding _____ Average _____ X _____ Inadequate _____

15. The sense of importance COHFAMM places on this ministry
Outstanding _____ X _____ Average _____ Inadequate _____

NOTE: The following are about your future volunteer ministries, including food pantries. Please indicate your interest by placing an "X" in the appropriate column

16. A new volunteer ministry position:

| | Very Interested | Somewhat Interested | would like to know more | no Interest |
|-----------------------------|--------------------|------------------------|----------------------------|----------------|
| a. In my church | _____ | _____ | _____ X _____ | _____ |
| b. In my community | _____ | _____ | _____ X _____ | _____ |
| c. In my denomination | _____ | _____ | _____ X _____ | _____ |
| d. In an ecumenical setting | _____ | _____ | _____ X _____ | _____ |

17. Specific volunteer ministry opportunities I would like to explore:

18. Factors in my situation that would influence my next volunteer ministry position:

Schedule _____ X _____

Transportation _____ X _____

Other _____

19. Additional Comments:

REPORT AND EVALUATION OF COHFAMM VOLUNTEER(S)

#5

1. This volunteer ministry has been satisfying for me because: It helps me to help others that are in need.
2. The major frustrations in this volunteer ministry have been: Cooperation from other people
3. I used the following skills in this volunteer ministry position: Food services; food begging(sic) bagging
4. The training I received for this position included: How different foods have different vaint (sic) [vitamins (?)] in it.
5. I felt supported in this position in the following ways: What food to eat and what not to eat that are not good for me.
6. I received the following resources which assisted me in this position: How to handle people [who are] different.
7. I would have been able to do this volunteer ministry better if: I did come to every meeting.
8. The highlights of this volunteer ministry for me have been: I did the job that I thought I wont [wouldn't] be able to do.
9. The major accomplishments which have been achieved through this ministry include: It was change [the food pantry] to organization to food choice.
10. A person following me in this volunteer food pantry ministry needs to know: Come to every meeting and learn what needs to be done

REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S): (PAGE TWO)

#5

NOTE: Please rate each of the following as they enabled you to do this VFP ministry of COHFAMM effectively and faithfully by placing an "X" in the appropriate column.

11. The way in which the position was interpreted and explained to me before I began
Outstanding_____X_____Average_____Inadequate_____

12. The training I received for doing the volunteer ministry
Outstanding_____X_____Average_____Inadequate_____

13. The support I received from COHFAMM
Outstanding_____X_____Average_____Inadequate_____

14. The challenge and responsibility I felt in doing this ministry
Outstanding_____X_____Average_____Inadequate_____

15. The sense of importance COHFAMM places on this ministry
Outstanding_____X_____Average_____Inadequate_____

NOTE: The following are about your future volunteer ministries, including food pantries. Please indicate your interest by placing an "X" in the appropriate column

16. A new volunteer ministry position:

| | Very Interested | Somewhat Interested | would like to know more | no Interest |
|-----------------------------|--------------------|------------------------|----------------------------|----------------|
| a. In my church | _____X_____ | _____ | _____ | _____ |
| b. In my community | _____X_____ | _____ | _____ | _____ |
| c. In my denomination | _____ | _____ | _____X_____ | _____ |
| d. In an ecumenical setting | _____ | _____ | _____X_____ | _____ |

17. Specific volunteer ministry opportunities I would like to explore:

18. Factors in my situation that would influence my next volunteer ministry position:

Schedule _____

Transportation _____X_____

Other _____

19. Additional Comments:

REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S)

#6

1. This volunteer ministry has been satisfying for me because: I am interested.
2. The major frustrations in this volunteer ministry have been: Filling out forms
3. I used the following skills in this volunteer ministry position: Sharing my experiences
4. The training I received for this position included: The 5 Rs of Hospitality
5. I felt supported in this position in the following ways: Teaching method and planning
6. I received the following resources which assisted me in this position: The needs of the people
7. I would have been able to do this volunteer ministry better if: If I could have involved more time [to] the COHFAMM.
8. The highlights of this volunteer ministry for me have been: More about hospitality
9. The major accomplishments which have been achieved through this ministry include: Conversion
10. A person following me in this volunteer food pantry ministry needs to know: [The] requirement of the food pantry.

REPORT AND EVALUATION OF COHFAMM VOLUNTEER (S): (PAGE TWO)

#6

NOTE: Please rate each of the following as they enabled you to do this VFP ministry of COHFAMM effectively and faithfully by placing an "X" in the appropriate column.

11. The way in which the position was interpreted and explained to me before I began
Outstanding_____X_____Average_____Inadequate_____

12. The training I received for doing the volunteer ministry
Outstanding_____X_____Average_____Inadequate_____

13. The support I received from COHFAMM
Outstanding_____X_____Average_____Inadequate_____

14. The challenge and responsibility I felt in doing this ministry
Outstanding_____X_____Average_____Inadequate_____

15. The sense of importance COHFAMM places on this ministry
Outstanding_____X_____Average_____Inadequate_____

NOTE: The following are about your future volunteer ministries, including food pantries. Please indicate your interest by placing an "X" in the appropriate column

16. A new volunteer ministry position:

| | Very Interested | Somewhat Interested | would like to know more | no Interest |
|-----------------------------|--------------------|------------------------|----------------------------|----------------|
| a. In my church | _____ | _____ | _____ | X_____ |
| b. In my community | _____ | _____ | _____ | _____ |
| c. In my denomination | _____ | _____ | _____ | _____ |
| d. In an ecumenical setting | _____ | _____ | _____ | _____ |

17. Specific volunteer ministry opportunities I would like to explore: Whatever I can.

18. Factors in my situation that would influence my next volunteer ministry position:

Schedule _____

Transportation _____

Other _____ Home problem _____

19. Additional Comments: Sickness, but [I am] willing to do whatever I can, when I can.

RATING OF FOUR IMPLEMENTATION AND OPERATIONS TEAMS¹⁵⁵

| | |
|---------------------------|-----------|
| Social Services Referrals | Fair |
| Nutrition Education | Very Good |
| Food Choice Selection | Good |
| Enhanced Hospitality | Very Good |

¹⁵⁵ See appendix H for a copy of the Oral Presentation Feedback Form used for this rating. Out of 44 applications, around 28 were active enough to be recognized by a Training Certificate or Acknowledgement of Community Service (See Appendix K).

CHANGE PROCESS EVALUATION
FOR COMPETENCIES TO HONE

ABILITIES

| | Poor | Fair | Good | Excellent | Improvement (yes or no) |
|---|------|------|------|-----------|-------------------------|
| Listening | | | | ✓ | Y |
| Interviewing | | | | ✓ | Y |
| Cooperative Planning | | | | ✓ | Y |
| Clarity of purpose | | | | ✓ | Y |
| Meaning of the process | | | | ✓ | Y |
| Evaluation by  | | | | | Instructor Ben |
| Signature | | | | | Print Name |
| Date: | | | | | |

APPENDIX H: COHFAMM FORMS

MODEL: COLD OR HOT FOOD AND MUSIC MINISTRY

SITE: HOLY GHOST UPPER ROOM FILLING STATION FOOD PANTRY

ATTENDANCE SHEET

FOR

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

The Model: Cold or Hot Food and Music Ministry

The Site: Holy Ghost Upper Room Filling Station Food Pantry

First Name: _____ Last Name: _____
Street Address: _____
City: _____ State: _____ Zip _____
Phone: _____ Best Time to Reach You: _____
E-Mail: _____ Birthday _____
How did you hear about our volunteer program? _____

What skills, interest, hobbies or experiences do you bring to Cold or Hot Food and Music Ministry at Holy Ghost Upper Room Filling Station that you think may be helpful? (i.e., food service, cooking, childcare, computer, data entry, graphic design, teaching, social work, etc.)

Do you speak any other language? _____

Do you have any special considerations, such as physical or medical conditions, or dietary restrictions that we should be aware of? _____
Please indicate any additional information that may be helpful to us (i.e. specific time that you can volunteer, etc.): _____

Emergency Contact:
Name: _____ Relationship _____ Phone _____

The facts set forth above in my application are true and complete to the best of my knowledge. I agree to follow all rules and procedures for volunteers as outlined in the Volunteer Guidelines and the Pantry Rules, as well as to keep confidential all information learned about customers in the course of volunteering in the Cold or Hot Food and Music Ministry model at Holy Ghost Upper Room Filling Station Food Pantry.

Signature _____ Date _____

©April, 2008 COHFAMM

COHFAMM NUMBERS SYSTEM

(The numbers are paired: One given to the customer; the other to COHFAMM records)

| | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|
| 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 |
| 09 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 |
| 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 |
| 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 |
| 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 |
| 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 |
| 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 |
| 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 |
| 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 |
| 97 | 98 | 99 | 100 | 101 | 102 | 103 | 104 |
| 105 | 106 | 107 | 108 | 109 | 110 | 111 | 112 |
| 113 | 114 | 115 | 116 | 117 | 118 | 119 | 120 |
| 121 | 122 | 123 | 124 | 125 | 126 | 127 | 128 |
| 129 | 130 | 131 | 132 | 133 | 134 | 135 | 136 |
| 137 | 138 | 139 | 140 | 141 | 142 | 143 | 144 |
| 145 | 146 | 147 | 148 | 149 | 150 | | |

October, 2008 Rev. Ben Monroe

MODEL: COLD OR HOT FOOD AND MUSIC MINISTRY

SITE: HOLY GHOST UPPER ROOM FILLING STATION FOOD PANTRY

(/Customer Sign-in Sheet/Lista de Firma Para el Cliente)

Date: _____

Name/Nombre

First time here?/Primera vez aqui?

(Please print clearly/Escriba lo mas claro posible)

| | | |
|-----------|-----------|----------|
| 1. _____ | Yes _____ | No _____ |
| 2. _____ | Yes _____ | No _____ |
| 3. _____ | Yes _____ | No _____ |
| 4. _____ | Yes _____ | No _____ |
| 5. _____ | Yes _____ | No _____ |
| 6. _____ | Yes _____ | No _____ |
| 7. _____ | Yes _____ | No _____ |
| 8. _____ | Yes _____ | No _____ |
| 9. _____ | Yes _____ | No _____ |
| 10. _____ | Yes _____ | No _____ |
| 11. _____ | Yes _____ | No _____ |
| 12. _____ | Yes _____ | No _____ |
| 13. _____ | Yes _____ | No _____ |
| 14. _____ | Yes _____ | No _____ |
| 15. _____ | Yes _____ | No _____ |
| 16. _____ | Yes _____ | No _____ |
| 17. _____ | Yes _____ | No _____ |
| 18. _____ | Yes _____ | No _____ |
| 19. _____ | Yes _____ | No _____ |
| 20. _____ | Yes _____ | No _____ |
| 21. _____ | Yes _____ | No _____ |
| 22. _____ | Yes _____ | No _____ |
| 23. _____ | Yes _____ | No _____ |
| 24. _____ | Yes _____ | No _____ |
| 25. _____ | Yes _____ | No _____ |

MODEL: COLD OR HOT FOOD AND MUSIC MINISTRY

SITE: HOLY GHOST UPPER ROOM FILLING STATION FOOD PANTRY

(Customer Sign-in Sheet/Lista de Firma Para el Cliente)

Date: _____

Name/Nombre

First time here?/Primera vez aqui?

(Please print clearly/Escriba lo mas claro posible)

| | | |
|------|-----|----|
| 76. | Yes | No |
| 77. | Yes | No |
| 78. | Yes | No |
| 79. | Yes | No |
| 80. | Yes | No |
| 81. | Yes | No |
| 82. | Yes | No |
| 83. | Yes | No |
| 84. | Yes | No |
| 85. | Yes | No |
| 86. | Yes | No |
| 87. | Yes | No |
| 88. | Yes | No |
| 89. | Yes | No |
| 90. | Yes | No |
| 91. | Yes | No |
| 92. | Yes | No |
| 93. | Yes | No |
| 94. | Yes | No |
| 95. | Yes | No |
| 96. | Yes | No |
| 97. | Yes | No |
| 98. | Yes | No |
| 99. | Yes | No |
| 100. | Yes | No |

Model: COLD OR HOT FOOD AND MUSIC MINISTRY

Site: HOLY GHOST UPPER ROOM FILLING STATION PANTRY

PRE - INTAKESOCIAL SERVICES REFERRALS

Number _____

Name _____

Telephone _____

Purpose of Initial Visit: ☐ Both Emergency and Beyond Emergency Services

☐ Emergency ☐ Food Pantry ☐ Shelter ☐ Direct Aid ☐ Emergency Clothing

☐ Beyond Emergency ☐ Legal ☐ Barber

- Public Benefits/Entitlements such as Public Assistance, Food Stamps, and Social

Security benefits

- Childcare and Head-start programs
- Free clothing
- Disabled services
- Domestic Violence and Victim's Services
- Vocational Trainings, ESL and GED programs
- Emergency Food Providers
- HIV/AIDS support services
- Homeless services and shelters
- Affordable and supportive housing
- Immigrant support services
- Legal assistance
- Mental health and Substance Abuse services
- Senior Services

Model: COLD OR HOT FOOD AND MUSIC MINISTRY

Site: HOLY GHOST UPPER ROOM FILLING STATION

PANTRY

INTAKE/SOCIAL SERVICES REFERRALS

Print Clearly. Advise all participants: All information is confidential and is not shared with no one. Participant's permission is obtained if release of information is required. Everyone working in Social Services Referrals has signed a confidentiality agreement. Information requested is to provide better opportunity to serve. NO ONE is denied service for lack of responding to questions.

Date ____/____/____ Check One: ☐ Walk In ☐ Call In ☐ Referred By _____ ☐

Other _____
Agency ID#: _____ Helped Before? _____ When _____ New Case/Update/Follow-up
Last Name _____ First _____ M () F ()
DOB: ____/____/____ Age _____ Place of Birth _____ Res/Non-Res/Us Citizen/Other
Address _____ Apt# _____ City _____ Zip Code _____
Tele #: () _____ Cell: () _____
Email _____
African _____ Caucasian _____ Native _____
Race: ☐ Asian ☐ American ☐ Latino ☐ Non-Latino ☐ American ☐
Other _____

Family Data: S () M () Sep () Div () W () Spouse/Significant
Other _____

DOB: ____/____/____ Age _____ Place of Birth _____ Res/Non-Res/Us Citizen/Other
No. in Household _____ Live w/customer/Family/Foster Care _____ Guardian: Y N

Child's Name & DOB/Age:

| | |
|----------|-----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | 10. _____ |

Employment: Current Employment _____ Position _____

Location _____ Length _____ Salary _____

Source of Income: Public Assist \$ _____ Past Receipt/ Y N SSI/D \$ _____ WIC \$ _____

Food Stamps: \$ _____ Veterans Benefits: \$ _____ Soc. Sec.: \$ _____

Un employment: \$ _____ Parental Support: \$ _____ Other: \$ _____

Income: _____ Weekly / Bi-weekly / Monthly

Current Situation:

File

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Model: Cold or Hot Food and Music Ministry (COHFAMM) © 2008
Site: Holy Ghost Upper Room Filling Station Ministry
RETURN SLIP for Food Pantry Use Only – Not for Identification

Number _____ Date Issued ____ / ____ / ____
Last Name _____
First Name _____
DOB ____ / ____ / ____
Certified Family Composition: No. of Adults _____ No. of Elderly _____ No. of
Children _____
Male _____ Female _____

Participant's Signature

Model: Cold or Hot Food and Music Ministry (COHFAMM) © 2008
Site: Holy Ghost Upper Room Filling Station Ministry
RETURN SLIP for Food Pantry Use Only – Not for Identification

Number _____ Date Issued ____ / ____ / ____
Last Name _____
First Name _____
DOB ____ / ____ / ____
Certified Family Composition: No. of Adults _____ No. of Elderly _____ No. of
Children _____
Male _____ Female _____

Participant's Signature

Model: Cold or Hot Food and Music Ministry (COHFAMM) © 2008
Site: Holy Ghost Upper Room Filling Station Ministry
RETURN SLIP for Food Pantry Use Only – Not for Identification

Number _____ Date Issued ____ / ____ / ____
Last Name _____
First Name _____
DOB ____ / ____ / ____
Certified Family Composition: No. of Adults _____ No. of Elderly _____ No. of
Children _____
Male _____ Female _____

Participant's Signature

SOCIAL SERVICES REFERRAL FORM

Resource Directory

Please Check All That Apply

Organization Name_____

Primary Contact_____

Street Address_____

City, State, Zip_____

Phone: Fax:_____

E-Mail_____

1 Mentorship ☐

7 Food ☐

13 Housing services ☐

2 Aftercare ☐

8 Employer/ment ☐

14 Support Groups ☐

3 Family Restoration ☐

9 Re-Entry Assistance ☐

15 Clothing ☐

4 Medical Services ☐

10 Parenting ☐

16 Transportation ☐

5 Vocational Training ☐

11 Social Friendships ☐

17 Domestic Abuse Help ☐

6 Mental Health ☐

12 Spiritual Requests ☐

18 Police Matters ☐

File: Keep a file related to this form on the form entitled "Referral History"

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REFERRAL HISTORY

Name of person referred _____
Date _____ Organization _____ Type of Referral _____

Follow Up _____

Name of person referred _____
Date _____ Organization _____ Type of Referral _____

Follow Up _____

Name of person referred _____
Date _____ Organization _____ Type of Referral _____

Follow Up _____

Name of person referred _____
Date _____ Organization _____ Type of Referral _____

Follow Up _____

File

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DOCUMENTATION REQUIRED FOR RENT, UTILITIES, TELEPHONE ARREARS

Name: _____
Proof of Income: Pay Stubbs, Unemployment Insurance, Public Assistant, Award Letter, etc.
Proof of Arrears: Statement from Landlord, Court Papers, Utility Cut-off Notice, etc.
Reported Problem: [] Rent Arrears [] Utility Arrears [] Telephone Arrears []
Other _____
Monthly Rent/Utility/Telephone: \$ _____ Amount of Arrears \$ _____
Arrears Caused By _____

Preventive Action Taken: _____

Referral By: _____ Assistance Given [] No [] Yes Amount Given: \$ _____
Referred to Social Services: [] No [] Yes Referred to other Service: [] No [] Yes
Name of Agency _____

Cold or Hot Food and Music Ministry Aid Given: [] No [] Yes Amount \$ _____
Holy Ghost Upper Room Filling Station Food Pantry
Interviewed By: _____ Date: _____
Follow-Up Date: ____ / ____ / ____

VOLUNTEER FOOD PANTRY WORKERS ASSIGNMENTS
(COHFAMM) MODEL

SOCIAL SERVICES REFERRALS

| <u>NAME</u> | <u>TELEPHONE</u> | <u>ASSIGNMENT</u> |
|-------------|------------------|-------------------|
| | | |
| | | |
| | | |
| | | |
| | | |

NUTRITION EDUCATION

| <u>NAME</u> | <u>TELEPHONE</u> | <u>ASSIGNMENT</u> |
|-------------|------------------|-------------------|
| | | |
| | | |
| | | |
| | | |
| | | |

FOOD CHOICE SELECTION

| <u>NAME</u> | <u>TELEPHONE</u> | <u>ASSIGNMENT</u> |
|-------------|------------------|-------------------|
| | | |
| | | |
| | | |
| | | |
| | | |

ENHANCED HOSPITALITY

| <u>NAME</u> | <u>TELEPHONE</u> | <u>ASSIGNMENT</u> |
|-------------|------------------|-------------------|
| | | |
| | | |
| | | |
| | | |
| | | |

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ORAL PRESENTATION FEEDBACK FORM

Oral Presentation Feedback for _____

Volunteer Trainee: ☐ Social Service Referrals
☐ Nutrition Education
☐ Choice Food Selection
☐ Enhanced Hospitality

1. **The Site Team and other evaluators** will rate the volunteer trainee on the four components of the Cold or **Hot** Food and Music Ministry model, after initial training and workshops, with emphasis on the assigned component delegated.

Poor Fair Good Very Good _____

2. **Challenge Statement** _____

3. **Goal Number One** _____

Strategy 1 _____

Strategy 2 _____

Strategy 3 _____

4. **Goal Number Two** _____

Strategy 1 _____

Strategy 2 _____

Strategy 3 _____

5. **Goal Number Three** _____

Strategy 1 _____

Strategy 2 _____

Strategy 3 _____

Strategy 4 _____

6. **Organization of Presentation** _____

7. **Clarity of Presentation** _____

8. **Understanding of role in the new COHFAMM model** _____

Trainee Signature _____ Date _____

Print _____

Evaluator's Signature _____ Date _____

Print _____

File _____

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REPORT AND EVALUATION OF COHFAMM VOLUNTEER(S)

Name _____ Telephone _____

Name of Volunteer Ministry Position _____

Term of Position: From _____ TO _____

1. This volunteer ministry has been satisfying for me because:
2. The major frustrations in this volunteer ministry have been:
3. I used the following skills in this volunteer ministry position:
4. The training I received for this position included:
5. I felt supported in this position in the following ways:
6. I received the following resources which assisted me in this position:
7. I would have been able to do this volunteer ministry better if:
8. The highlights of this volunteer ministry for me have been:
9. The major accomplishments which have been achieved through this ministry include:
10. A person following me in this volunteer food pantry ministry needs to know:

REPORT AND EVALUATION OF COHFAMM VOLUNTEER(S): (PAGE TWO)

NOTE: Please rate each of the following as they enabled you to do this VFP ministry of COHFAMM effectively and faithfully by placing an “X” in the appropriate column.

11. The way in which the position was interpreted and explained to me before I began
Outstanding_____Average_____Inadequate_____

12. The training I received for doing the volunteer ministry
Outstanding_____Average_____Inadequate_____

13. The support I received from COHFAMM
Outstanding_____Average_____Inadequate_____

14. The challenge and responsibility I felt in doing this ministry
Outstanding_____Average_____Inadequate_____

15. The sense of importance COHFAMM places on this ministry
Outstanding_____Average_____Inadequate_____

NOTE: The following are about your future volunteer ministries, including food pantries. Please indicate your interest by placing an “X” in the appropriate column

16. A new volunteer ministry position:

| | Very Interested | Somewhat Interested | would like to know more | no Interest |
|-----------------------------|--------------------|------------------------|----------------------------|----------------|
| a. In my church | _____ | _____ | _____ | _____ |
| b. In my community | _____ | _____ | _____ | _____ |
| c. In my denomination | _____ | _____ | _____ | _____ |
| d. In an ecumenical setting | _____ | _____ | _____ | _____ |

17. Specific volunteer ministry opportunities I would like to explore:

18. Factors in my situation that would influence my next volunteer ministry position:
Schedule _____
Transportation _____
Other _____

19. Additional Comments:

CHANGE PROCESS EVALUATION FOR COMPETENCIES TO HONE

ABILITIES

| Listening | Poor | Fair | Good | Excellent | Improvement (yes or no) |
|-----------|-------|-------|-------|-----------|-------------------------|
| | _____ | _____ | _____ | _____ | _____ |

| | | | | | |
|--------------|-------|-------|-------|-------|-------|
| Interviewing | _____ | _____ | _____ | _____ | _____ |
|--------------|-------|-------|-------|-------|-------|

| | | | | | |
|----------------------|-------|-------|-------|-------|-------|
| Cooperative Planning | _____ | _____ | _____ | _____ | _____ |
|----------------------|-------|-------|-------|-------|-------|

| | | | | | |
|--------------------|-------|-------|-------|-------|-------|
| Clarity of purpose | _____ | _____ | _____ | _____ | _____ |
|--------------------|-------|-------|-------|-------|-------|

| | | | | | |
|------------------------|-------|-------|-------|-------|-------|
| Meaning of the process | _____ | _____ | _____ | _____ | _____ |
|------------------------|-------|-------|-------|-------|-------|

| | | |
|---------------|-----------|------------|
| Evaluation by | _____ | _____ |
| | Signature | Print Name |

Date: _____

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ACCIDENT REPORT
COLD OR HOT FOOD AND MUSIC MINISTRY (Model)

Name of Person Injured: _____

Address: _____

Telephone Number: _____

Age: _____

Emergency Response Unit (s):

Fire Dept. Co.

Time of Response _____

Police Dept.

Time of Response _____

Ambulance

Time of Response _____

Other

Time of Response _____

Nature of the incident

Resolution at the Site _____

Report Prepared By _____ Date _____

Print Here _____

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APPENDIX I: COHFAMM FOOD MENUS AND CHARTS

FOOD ITEMS AVAILABLE ON AUGUST 9, 2008

(PRE-PACKAGED)

| | |
|------------------|----------------|
| DRY BEANS | 1 PACKAGE |
| GREEN BEANS | 2 CANS |
| KIDNEY BEANS | 1 CAN |
| CARROTS | 2 CANS |
| APPLE SAUCE | 1 CAN |
| FRUIT MIX | 1 CAN |
| MANDARIN ORANGES | 1 CAN |
| TUNA | 2 CANS |
| SALMON | 1 CAN |
| GRAPEFRUIT JUICE | 1 CAN (46 OZs) |
| COUGH SYRUP | 1 BOTTLE |
| TOTAL | 14 ITEMS |

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FOOD ITEMS AVAILABLE ON AUGUST 16, 2008

(FOOD CHOICE SELECTION- OFFICIAL OPENING DAY OF NEW MODEL)

CEREAL (A CHOICE OF ONE AMONG SEVERAL CHOICES) 1 PACKAGE/BOX

| | |
|-------------------------------------|-------------------|
| RICE | 1 (2LBS. PACKAGE) |
| PASTA | 1 BOX |
| GREEN BEANS | 2 CANS |
| KIDNEY BEANS | 1 CAN |
| VEGETABLE SOUP | 1 CAN |
| CARROTS | 2 CANS |
| TOMATO SAUCE | 1 CAN |
| MIXED FRUIT | 2 CANS |
| ROAST BEEF | 1 CAN |
| PARMALAT MILK | 1 |
| CONTAINER | |
| TUNA | 2 CANS |
| SALMON | 1 CAN |
| GRAPEFRUIT JUICE | 1 CAN(46OZs) |
| COUGH SYRUP | 1 BOTTLE |
| EGGS | 1 DOZEN |
| FROZEN ITEMS (AS LONG AS THEY LAST) | 1 ITEM |
| TOTAL ITEMS | 21 ITEMS |

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FOOD ITEMS AVAILABLE ON AUGUST 23, 2008

| | |
|-------------------------|-----------|
| EXCEL POTATO PEARLS | 1 PACKAGE |
| PEACHES | 2 CANS |
| GREEN BEANS | 2 CANS |
| KIDNEY BEANS | 2 CANS |
| DICED TOMATOES | 1 CANS |
| CHUNK CHICKEN IN BROTH | 1 CAN |
| APPLE SAUCE | 1 BOTTLE |
| CARROTS | 2 CANS |
| YAMS | 1 CAN |
| FRUIT MIX | 1 CAN |
| SALMON | 2 CANS |
| TUNA | 2 CANS |
| PARMALAT MILK CONTAINER | 1 |
| CONTAINER | |
| CEREAL | 1 BOX |
| FROZEN DINNERS | 1 BOX |
| EGGS | 1 DOZEN |
| TOTAL | 22 ITEMS |

NOTE: These items are, generally, an over abundance in accord with the design to have storage space for incoming items. There must always be a balance of items coming in and items going out to customers. Please give out more of these items.

© August 19, 2008 by Rev. Ben Monroe for COHFAMM/revised August 21, 2008

Understanding the Nutrition Facts Label



| Nutrition Facts | |
|--|----------------------|
| Serving Size 1 slice (47g) Servings Per Container 6 | |
| Amount Per Serving | |
| Calories 160 | Calories from Fat 90 |
| | % Daily Value* |
| Total Fat 10g | 15% |
| Saturated Fat 2.5g | 11% |
| Trans Fat 2g | |
| Cholesterol 0mg | 0% |
| Sodium 300mg | 12% |
| Total Carb 15g | 5% |
| Dietary Fiber less than 1g | 3% |
| Sugars 1g | |
| Protein 3g | |
| Vitamin A 0% | Vitamin C 4% |
| Calcium 45% | Iron 5% |
| Thiamin 5% | Riboflavin 5% |
| Niacin 5% | |

*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.

- **Start here.** Look at the size of one serving and how many servings are in the package.
- **Check total calories per serving.** Look at the serving size and how many servings you're really eating. If you double the servings you eat, you double the calories also.
- **Limit these nutrients.** Remember, to maintain weight and overall health, it is important to limit fat, saturated fat, cholesterol and sodium. You should try to get less than 100% of the daily value (DV) of these items.
- **Get enough of these nutrients.** These are the ingredients you want to look at to maintain a healthy diet. You should aim for 100% of the daily value of each nutrient with all of the foods you eat during the day.
- **Quick guide to % DV.** The % DV section tells you the percent of each nutrient is in one serving, based on the amount you should eat each day.

FOR BETTER FAMILY HEALTH EAT LESS SALT!

FOODS WITH TOO MUCH SALT*

canned or precooked meats, ham, luncheon meats, corned beef, frankfurters, corned or cured fish, sausages



instant potatoes or other prepared potato-type products, commercially prepared main course foods such as lasagna, pizza, microwave dinners, cheese blintzes



canned soups, bouillon cubes, canned vegetables, frozen vegetables processed with salt, such as mixed vegetables



pretzels, salted peanuts, potato chips, salted crackers



soy sauce, salt, garlic and onion salt, meat tenderizers, celery salt, celery seed, monosodium glutamate (MSG)



relish, catsup, mustard, pickles



FOODS WITH A NATURAL AMOUNT OF SALT* *(do not add salt in cooking)*

Meat, Fish, Poultry



chicken, duck, turkey, pork, lamb, veal, hamburger

fresh fish, such as bluefish, cod, flounder, perch, salmon

Starches



fresh potatoes (white or sweet), macaroni, noodles, rice, spaghetti

Soups, Vegetables



homemade soup (without added salt), fresh vegetables, canned frozen vegetables

Snacks



fresh fruit, oranges, pears, peaches, plums, prunes, apples, grapes, lemons, limes, raisins, granola, yogurt, unsalted crackers and nuts

Condiments



herbs, lemon juice, peppers, fresh onion or garlic, garlic powder

For Your Sandwich



tomato, lettuce, onion, cucumber
Try to keep your use of enriched bread and rolls to a minimum!

*Adapted from the following:
1. Goodhart RS, Sells KE (eds): *Modern Nutrition in Dietetics and Dietetics*. Philadelphia: Lea & Febiger, 1980, p. 123

Wyeth Laboratories
Philadelphia, PA 19101

©1989, Wyeth Laboratories, 19-1708 Printed in U.S.A. May 1989

Ask your physician or nurse for
information about the Salt and Lipid
Modification Action Plans.

S.M.A. Infant Formula
Closest to breast milk in all nutritional components

Important Notice: Breast milk is best for infants. Infant formula is intended to replace or supplement breast milk when breast-feeding is not possible or is insufficient, or when mothers elect not to breast-feed. Good maternal nutrition is important for the preparation and maintenance of breast-feeding. Extensive or prolonged use of partial breast-feeding, before breast-feeding has been well established, could make breast-feeding difficult to maintain. A decision not to breast-feed could be difficult to reverse.

Professional advice should be followed on the need for and proper method of use of infant formula and on all matters of infant feeding. Infant formula should always be prepared and used as directed. Unnecessary or improper use of infant formula could prevent a health benefit. Social and financial implications should be considered when selecting the method of infant feeding.

APPENDIX J: COHFAMM MUSIC MENU AND COMMENTS

SITTIN' ROCKING HERE IN MY CHAIR

(Music: Otis Redding "Dock of the Bay")

Sittin' in the morning sun
I'll be sittin' when the people come
Watching them all come in
And I watch them go away again

Sittin' rocking here in my chair
Watching hungry people come in here
Sittin' rocking here in my chair
On God's time

Look at all the people who need food
Here with us in every kind of mood
I can't do it all by myself
So I'm asking volunteers to help

Sittin' here resting my bones
From working so hard all alone
Hundreds of people come here
But very few of them will volunteer

Sittin' rocking here in my chair
Watching hungry people come in here
Sittin' rocking here in my chair
On God's time

It may look like nothing's gona' change
But we got to continue to re-arrange
I can't do what it takes twenty people to do
So I guess I'll depend on you

Sittin here resting my bones
From working so hard all alone
Hundreds of people come here
But very few of them will volunteer

Sittin' rocking here in my chair
Watching hungry people come in here
Sittin' in my musical chair
On God's time(whistle out.....)

© Written May, 2008 by Rev. Ben Monroe & Imhotep Gary Byrd
“IF I HAD A HAMMER” ADOPTION TO COHFAMM
(Original song by Pete Seeger)¹⁵⁶

IF I HAD SERVICE
I'D GIVE IT IN THE MORNING
I'D GIVE IT IN THE EVENING ALL OVER THIS LAND
I'D GIVE IT TO OTHERS
WHO HAVE NO MOTHERS
I'D GIVE IT TO ALL THE PEOPLE
MY BROTHERS AND SISTERS ALL OVER THIS LAND

IF I HAD FOOD
I'D GIVE IT IN THE MORNING
I'D GIVE IT IN THE EVENING ALL OVER THIS LAND
I'D GIVE IT TO THE HUNGRY
I'D GIVE IT TO THE NEEDY
I'D GIVE IT TO ALL THE PEOPLE
MY BROTHERS AND SISTERS ALL OVER THIS LAND

IF I HAD NUTRITION EDUCATION
I'D GIVE IT IN THE MORNING
I'D GIVE IT IN THE EVENING ALL OVER THIS LAND
I'D GIVE IT TO THE BOYS AND GIRLS
WHO LIVE IN GLOBAL WORLDS
I'D GIVE IT TO ALL THE PEOPLE
MY BROTHERS AND SISTERS ALL OVER THIS LAND

IF I HAD HOSPITALITY
I'D GIVE IT IN THE MORNING
I'D GIVE IT IN THE EVENING ALL OVER THIS LAND
I'D GIVE OUT ENHANCE
I'D GIVE WITH A DANCE
I'D GIVE IT TO ALL THE PEOPLE
MY BROTHERS AND SISTERS ALL OVER THIS LAND

IF I HAD A SONG
I'D SING IT IN THE MORNING
I'D SING IT IN THE EVENING ALL OVER THIS LAND
I'D SING ABOUT DANGERS
I'D SING OUT WARNINGS
I'D SING ABOUT THE LOVE BETWEEN
MY BROTHERS ANDS SISTERS ALL OVER THE LAND

¹⁵⁶ Pete Seeger gave his personal permission and approval to this author to use this adaptation of his music melody of “If I had a Hammer” on July 4, 2008 during a Sloop Club event that he invited me and COHFAMM to participate in with him and others. Pete even added the words “I’d give it to the needy.”

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A CHANGE GONNA' COME / A CHANGE WE CAN BELIEVE IN
(Original song by Sam Cooke, Abkco Music Inc/Additional lyrics and cover song by
Rev. Ben Monroe & Imhotep Gary Byrd)

INTRO:

IT'S BEEN A LONG TIME
A LONG TIME COMING
BUT I KNOW
A CHANGE GON' COME, YEAH

VERSE

1. I WAS BORN BY THE RIVER
IN A LITTLE TENT
AND JUST LIKE A RIVER
I'VE BEEN RUNNING
EVERY SINCE

IT'S BEEN A LONG TIME
A LONG TIME COMING
BUT I KNOW
A CHANGE GON' COME (BG: GONA COME, GONA COME)

VERSE

2. IT'S BEEN TOO HARD LIVING
... I'M AFRAID TO DIE,
I DON'T KNOW WHAT'S UP THERE
BEYOND THE SKY

IT'S BEEN A LONG TIME
A LONG TIME COMING
BUT I KNOW
A CHANGE GON' COME (BG: GONA COME, GONA COME)

VERSE

3. I GO TO THE MOVIE,
AND I GO DOWN TOWN, BUT
SOMEBODY KEEPS TELLING ME,
DON'T HANG AROUND

IT'S BEEN A LONG TIME
A LONG TIME COMING
BUT I KNOW
A CHANGE GON' COME (BG: GONA COME, GONA COME)

VERSE 4.

A CHANGE MUST COME
TO MAKE THINGS RIGHT

PEOPLE NEED TO STOP AND TALK
TALKING CAN MAKE IT RIGHT

IT'S BEEN A LONG TIME
A LONG TIME COMING
BUT I KNOW
A CHANGE GON' COME (BG: GONA COME, GONA COME)
[LEAD: I DO SOMETHING ABOUT IT]

I GO TO MY BROTHER,
AND I SAY BROTHER PLEASE HELP ME
BUT HE WINDS UP KNOCKING ME
BACK DOWN ON MY KNEE(S) (BUT I GOT UP AGAIN)

THERE'S [IT'S] BEEN TIMES THAT I THOUGHT
I COULDN'T LAST FOR LONG,
BUT NOW I THINK I'M ABLE
TO CARRY ON

IT'S BEEN A LONG TIME
A LONG TIME COMING
BUT I KNOW
A CHANGE GON' COME (BG: GONA COME, GONA COME)

IT'S BEEN A LONG TIME
A LONG, LONG TIME...
BUT I KNOW
A CHANGE IS GONNA' COME (BG: GONA COME, GONA
COME)

LEAD: (LISTEN TO THIS!)

BARACK OBAMA TRANSITION (“SING ALONG”)

Writers: Rev. Ben Monroe & Imhotep Gary Byrd

BARACK OBAMA DISCOURSE BG: OBAMA, OBAMA, OBAMA

BARACK: YES WE CAN,

BG: CHANGE

BG: OBAMA, OBAMA, OBAMA

BARACK: YES WE CAN

BG: CHANGE

TALKING POINTS IN THE BRIDGE: THERE’S UNITY IN CHANGE
SO WE GONA’ TAKE IT TO THE NEXT LEVEL (BG: CHANGE)
AND LIKE THEY SAY IN THE CHURCH, WE GON’ SHAME THE DEVIL – PUT A
FOOT ON HIS NECK (BG: CHANGE)
PEOPLE ALL ACROSS THE USA, LET’S RAISE OUR VOICES (BG: CHANGE)
AND SHOUT IT OUT FOR A BRAND NEW DAY

| | | |
|--------------|------------------------------------|------|
| FIVE POINTS: | OBAMA IN FRONT OF ME | (BG: |
| CHANGE/ | CHANGE YOU CAN BELIEVE IN) | |
| | LIFTING THE ECONOMY | (BG: |
| | CHANGE/ CHANGE YOU CAN BELIEVE IN) | |
| | WE STUDY WAR NO MORE | (BG: |
| | CHANGE/ CHANGE YOU CAN BELIEVE IN) | |
| | PROMOTE A NEW PEACE CORE | (BG: |
| CHANGE/ | CHANGE YOU CAN BELIEVE IN) | |
| | UNIVERSAL HEALTH CARE | (BG: |
| CHANGE/ | CHANGE YOU CAN BELIEVE IN) | |
| | NO POVERTY; NO WELFARE | (BG: |
| CHANGE/ | CHANGE YOU CAN BELIEVE IN) | |
| | HOLDING ON TO MY HOME | (BG: |
| CHANGE/ | CHANGE YOU CAN BELIEVE IN) | |

CHANGE/ WHERE I CAN FREELY ROAM (BG:
CHANGE YOU CAN BELIEVE IN)

CHANGE/ IN THIS WORLD WE NEED JUSTICE (BG:
CHANGE YOU CAN BELIEVE IN)

WITH OBAMA THEY CAN TRUST US (BG: CHANGE/
CHANGE YOU CAN BELIEVE IN)

LEAD: (NOW THAT'S A CHANGE THAT YOU CAN
BELIEVE IN)

BARACK OBAMA DISCOURSE: AMERICA THIS IS OUR MOMENT

THIS IS OUR TIME

OUR TIME TO TURN THE PAGE OF THE POLICIES OF THE
PAST

OUR TIME TO BRING NEW ENERGY

AND NEW IDEAS TO THE CHALLENGES WE FACE

OUR TIME TO OFFER A NEW DIRECTION FOR THIS
COUNTRY THAT WE LOVE

LEAD: COME ON NOW!

LEAD: CAN WE BRING THE CHANGE TO THE LONE STAR STATE OF TEXAS
BG: YES WE CAN, CHANGE...

LEAD: WHAT ABOUT THE HOOSIER STATE OF INDIANA
BG: YES WE CAN, CHANGE...

LEAD: CAN WE BRING CHANGE TO THE LIBERTY STATE OF
PENNSYLVANIA BG: YES WE CAN, CHANGE...

LEAD: HOW ABOUT THE BUCKEYE STATE OF OHIO BG:
YES WE CAN, CHANGE...

LEAD: YOU KNOW WE LOVE THE SOUTHLAND WHAT ABOUT VIRGINIA?
BG: YES WE CAN, CHANGE...

LEAD: CAN WE COUNT EVERY VOTE DOWN IN THE GATOR STATE OF FLORIDA? BG: YES WE CAN, CHANGE...

LEAD: LET'S NOT FORGET THE HOME OF MOTOWN MICHIGAN
BG: YES WE CAN, CHANGE...

LEAD: CAN WE BRING CHANGE TO EVERY STATE IN THE USA?
BG: YES WE CAN, CHANGE...

LEAD: WHAT ABOUT THE NATION'S CAPITOL WASHINGTON, DC?
BG: YES WE CAN...

YES WE
CAN...OBAMA
(REPEATEDLY)

LEAD: WHAT ABOUT THE WHOLE WORLD?

LEAD: CAN WE DO IT? CAN WE DO IT?

WE SHALL OVERCOME

1. We shall overcome, we shall overcome, we shall overcome someday

Oh, deep in my heart I do believe, we shall overcome someday

2. We will organize, we will organize, we will organize today

Oh, deep in my heart I do believe, we will organize today

3. We will receive our food, we will receive our food, we will receive our food today

Oh, deep in my heart I do believe, we will receive our food today

4. Black and White together, Black and White together, Black and White together today

Oh, deep in my heart I do believe, Black and White together today -Traditional

THIS LITTLE LIGHT OF MINE

This little light of mine, I'm gonna let it shine (3X)

Let it shine (3X)

Everywhere I go, I'm gonna let it shine (3X)

Let it shine (3X), etc.

All around the neighborhood, I'm gonna let it shine (3X)

Let it shine (3X)

Even at the food pantry, I.m gonna let it shine (3X)

Let it shine (3X), etc -Traditional

STUDY WAR NO MORE (DOWN BY THE RIVERSIDE)

I'm gonna lay down my burdens, down by the riverside, down by the riverside, down by the riverside

I'm gonna lay down my burdens, down by the riverside, and study war no more

CHORUS: I ain't gonna study war no more (6X)

I'm gonna lay down my income tax, down by the riverside, down by the riverside, down by the riverside

I'm gonna lay down my income tax, down by the riverside, I ain't gonna pay for war no more

CHORUS: I ain't gonna pay for war no more (6X)

I'm gonna lay down those politicians down by the riverside, down by the riverside, down by the riverside

I'm gonna lay down those politicians down by the riverside, they wont vote for war no more

CHORUS: They wont vote for war no more (6X) -Traditional

(New/Anon)

OPEN THE DOORS! (TO HEALTH CARE FOR ALL)

Open the Doors! (To Health Care for All)

There's a crisis in this country that's affecting you and me.

The doors that lead to health care, don't open easily.

The costs are astronomical; no care if you are poor.

It's time we organize ourselves to open up the doors!

Chorus: Open the doors! Open the doors!

Hear the people knocking loudly-heed their call.

Open the doors! Open the doors!

The time has come for health care for all!

Medicare has passed despite the fight of doctors and their friends.

To give the seniors health care, on which they could depend.

But who knew the docs who fought it, would make a mint instead,

And leave the seniors' pocketbooks forever in the red.

Many women having babies do without pre-natal care.

We let that crime go forward, as if we're not aware,

That the children are our future, our real security;

Instead of building missiles we should make all health care free.

There are thirty seven million who are outside looking in.

They are workers, they are children; they're our neighbors and our kin.
They need universal health care, to keep them safe and sound;
We're mad about health care doors and aim to knock em down.
Oh, those doors are artificial and they ain't made out of steel.
They are put there by a system that's forgotten how to feel.
All the fear that people live with when an illness comes to call.
The system needs some changin' and its called health care for all! -Jeff Kirsch

MIDWEST ACADEMY FIGHT SONG

Mine eyes have seen the power of our coalition board.
We are tramping on the targets who want all the wealth to hoard.
We have loosed a great constituency and brought new folks aboard,
Through concrete victories!

Chorus: Plan the strategy together.

Work the strategy together.

Win the strategy together

Organizing makes us strong!

On the newsprint at the meetings, we our goals articulate.

Coalition building strategies we must succinctly state.

We identify the forces to whom we can best relate,

Through concrete victories!

We identify the people who can give us what we need.

We develop all the actions that will make THEM pay us heed.

And give back to common people what THEY'VE stolen in THEIR greed!

Through concrete victories!

W: Peter Shuchter and other participants in the spring, 1990 Midwest Academy training session in Philadelphia

m: Battle Hymn of the Republic

MUSIC COMMENTS by IMHOTEP GARY BYRD

In observing the response of the community residents who attended the Cold or Hot Food and [Music] Ministry, it was very clear that the music/ministry served a critical role in setting a tone of positive inspiration and spiritual connectedness for all who were there. The fact that Rev Monroe was operating as artist on several of the songs¹⁵⁷ and yet was engaged in a hands on approach as a facilitator, also (sic) lended another level of credibility and uniqueness to the process. There was a clear effect thru the musical atmosphere created, on the enthusiasm of worker/volunteers and a repositioning of an experience which can be challenging and even depressing, for those who are in need of good[s] and services. The message in the music offered a 'subliminal therapy' that had a value that could be viscerally felt and which brought another level of hospitality to the COHFAMM project.

Imhotep Gary Byrd, creator-host of The GBE (longest running Black Radio program in NYC-WLIB-WBLS-FM-WBAI-FM) 02/02/2009

¹⁵⁷ Rev Ben Monroe & Company "Who Jesus Is (Cold or Hot)" online at <http://www.cdbaby.com/cd/revbenmonroe>; "President Barack Obama Anthem Song: A Change is Gonna Come/A Change We Can Believe In," <http://www.youtube.com>.

APPENDIX K

COHFAMM EVENTS: MEDIA EVENTS/PHOTOGRAPHS

FOR IMMEDIATE RELEASE: April 21, 2008

CONTACT: Rev. Ben Monroe
212-561-0416
RevMonroe@msn.com

**Rev. Ben Monroe and Company Feed Souls with the
The Cold or Hot Food and Music Ministry at
The Holy Ghost Upper Room Filling Station Food Pantry in Queens**

NEW YORK, NY—Every Saturday, Rev. Ben Monroe can be found in Ozone Park, Queens feeding bodies and souls with his program, The Cold or Hot Food and Music Ministry, held at the Holy Ghost Upper Room Filling Station Ministry, Inc, a spiritual food pantry. Rev. Monroe is a recording artist, minister and educator, whose career spans being a music teacher for gospel star Donnie McClurkin to his 20 year association with longtime friend and musical mentor, the legendary folk singer, Pete Seeger. Rev. Monroe's latest solo CD release and current focal point of his music and ministry is "Who Jesus Is: Cold or Hot."

Part of Rev. Monroe's mission is to create a "Positive Community" movement that spiritually, nutritionally, and socially supports and guides those in need. Each week at The Holy Ghost Upper Room Filling Station Ministry Food Pantry, between 125 to 150 people from Queens' communities fill the food pantry and receive much more than "just bread alone." "We're looking at a holistic healing," Rev. Monroe pointed out. "The demonstration project at the Holy Ghost Upper Room Filling Station Ministry introduces an expansion of the food pantry to volunteer staff, including referrals to community services, nutrition education, food choice selection and enhanced hospitality. The program is called The Cold or Hot Food and Music Ministry, inspired by the title of my current CD."

MORE

EVENT: THE BEACON SLOOP CLUB

ON

THE WATERFRONT

OF

BEACON, NEW YORK

FEATURING: PETE SEEGER

TIME: 6 PM TO 11 PM

DATE: JULY 4, 2008

*****APPEARING IN PERSON*****

INVITED GUEST: REV. BEN MONROE

WINNER OF THE SIXTH ANNUAL TIFFANY GOSPEL AWARD 2006

FOR

THE MOST FAVORITE DUO VOCAL/BAND

PERFORMING SONGS FROM HIS LATEST CD "WHO JESUS IS (COLD OR
HOT)", INCLUDING THE AWARD WINNING SONG "LOVE LIFTED ME"

FOR APPEARANCE INFORMATION CONTACT: COLD OR HOT FOOD
AND MUSIC MINISTRY 1-212-561-0416; E-MAIL: revmonroe@msn.com

FOR CD PURCHASES AND BIOGRAPHY: www.cdbaby.com/cd/revmonroe

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Razac Gives Back

Scholarship Honors Shabazz Student

Latisha McDaniel, Valedictorian of the Shabazz High School Class of 2008, received a \$2,000 Maldine C. Dowdy Scholarship during Senior Awards Day at the school. The award was created by the owners of the Razac Products Company and named for their late mother, who taught at the school for 40 years. "We distribute several scholarships under this program to students in the greater Newark area every year," said Jalil Dowdy, VP Sales and Marketing. "One will always be given to a student from Shabazz in my mother's memory to honor her for her time and dedication to the school." ■

Photo: Wall Art by Muhammad



R-L: Jalil Dowdy, Latisha McDaniel, Derran Dowdy, VP Public Relations and Marketing; Darren Dowdy, president/CEO



Folk music legend Pete Seegar appeared with Rev. Ben Monroe recently in connection with a new ministry model that will educate, feed and musically enlighten. A community and peace activist and musician, Rev. Monroe developed this model, called "Cold or Hot Music Ministry", as part of his doctoral work at New York Theological Seminary. It includes four components: food choice selection, nutritional education, social service referrals and enhanced hospitality. Seegar highlighted Monroe's program and brought it to the attention of a wider audience "for the betterment of a positive community." Monroe sang a version of the Sam

Cold or Hot heats up

Cooke classic, "A Change is Gonna Come" with additional lyrics by Imhotep Gary Byrd, penned for the Obama presidential campaign.

The ministry model is named after Monroe's independently produced CD, *Who Jesus Is, Cold or Hot?* An example of the ministry will be launched on August 16 at the Holy Ghost Upper Room Filling Station, 14617 133rd Avenue, South Ozone Park, NY, and will expand existing food pantry services on that site. "The whole idea of the ministry is to transform people and be transformed myself," Monroe said of the plan to make the model available to churches. The CD includes another song by Imhotep Byrd called "Positive Community," which was inspired by this magazine and "Love Lifted Me," for which Monroe received the 6th Annual Tiffany Gospel Award. ■

For more information about Cold or Hot Ministry or the CD "Who Jesus Is, Cold or Hot?" call: 212-5610416
email: revmonroe@msa.com
or visit: cdbaby.com/cd/revbenmonroe&company

INVITATION TO ATTEND
THE OFFICIAL OPENING OF COLD OR **HOT** FOOD AND MUSIC MINISTRY
(FOOD PANTRY MODEL)

FRIENDS

We are officially re-opening the existing Holy Ghost Upper Room Filling Station Ministry food pantry as a Supermarket model (COHFAMM) on August 16, 2008 from 8 am - 11:30 am. There will be a ceremony outside the pantry with invited community leaders, and media participants. Rev. Monroe will sing his latest musical cover and original rendition of "A Change is Gonna' Come/A Change We Can Believe In.," written by Imhotep Gary Byrd of WBLS radio 107.5 fm and Rev. Ben Monroe, for the Barack Obama campaign. It was song publicly for the first time at the Sloop Club, Beacon, New York on July 4, 2008 by invitation from the Legendary Pete Seeger.

After the ceremony, the customers will be allowed to shop for quality food in a supermarket like setting, without money, as they receive social services referrals, nutrition education, food choice selection and enhanced hospitality.

At 3 pm, all volunteers, New York Theological doctorate students, Holy Ghost Upper Room Filling Station Ministry members and other guests are invited to a **COOK OUT** in the back yard of Rev. Ben Monroe to celebrate this momentous event.

Please RSVP: revmonroe@msn.com

COHFAMM: 1-212-561-0416

COHFAMM Grand Opening Ribbon Cutting Celebration

The agenda for August 16, 2008 will be as follows with adjustments where necessary:

Holy Ghost Upper Room Filling Station service: 8 am to 9 am Training Certificates and Orientation for Volunteer Food Pantry Workers; 9- 9:30 am a short service down stairs with Pastor Johnson. The keynote speaker will be Rev. Monroe, per Pastor Johnson. There will be a ceremony of the official opening from 9:30 am to 10 am. Coordinators have 30 seconds to summarize their responsibility and service (2 minutes altogether). It will be tight. Political and community representatives will speak also in increments of 2-5 minutes.

| | |
|--|----|
| 1. Social Service Referrals | 30 |
| seconds | |
| 2. Nutrition Education | 30 |
| seconds | |
| 3. Food Choice Selection | 30 |
| seconds | |
| 4. Enhanced Hospitality | 30 |
| seconds | |
| 5. Community Leaders (All Titles) Including Pastor Johnson | |
| 2Minutes (12) | |
| 6. Imhotep Gary Byrd, WBLS Radio, etc. | 5 |
| Minutes | |
| 7. Rev. Ben Monroe | 10 |
| Minutes | |
| 8. Misc Time | 1 |
| Minutes | |

At 10 am, the COHFAMM model ribbon will be cut by chosen leaders and primary core people of COHFAMM. Then the COHFAMM model will be open for service to the community of hungry people.

By Rev. Ben Monroe

© August, 2008

FACES & PLACES

What's up in the Neighborhood

Jamaica food pantry gets a new look

By Maxine Simpson, *New York Daily News*, August 26, 2008, p 11 QLI

The transformation of the food pantry at Holy Ghost Upper Room Filling Station Ministry at 145 – 17 133rd Ave., in Jamaica, to a “supermarket setting” with other community services for free, was held August 16. It will be open every Saturday from 10 to 11:30 a.m.

RELIGION & SPIRITUALITY

Music ministry feeds body and soul

By MARCUS BEASLEY, August 28 – 9/3/2008, p 37
Special to the AmNews

The Cold or Hot Food Music Ministry (COHFMM) has finally officially opened its doors after about eight months of raising community awareness, recruiting volunteers and providing training workshop. The COFMM is a place where people can fill the food pantry and receive more than “just bread alone.” The COHFMM gets its name from Reverend Ben Monroe’s recent solo CD “Who Jesus Is: Cold or Hot.”

According to Rev. Monroe, the main drive of the COHFMM is to “empower and transform the lives of people with food for thought as well as hunger.” The person that Rev. Monroe is partnering with to achieve this goal is Pastor Doris Johnson, the founder of Holy Ghost Upper Room Filling Station Ministry. According to Pastor Johnson, “Rev Monroe is helping me reorganize our food pantry. He’s using his own money to make this happen.” Pastor Johnson attributed the success of the COHFMM to Rev. Johnson’s drive. “It’s like a drive from God in him to do this. Without him, it would not be happening at this time,” said Pastor Johnson.

The main role of the COHFMM is to provide people in need with a place to find food as well as a place to find something more. According to Pastor Johnson, “We are the only ones in Queens where you can take a shopping cart and shop like you’re in a supermarket.” In regard to how many people have been served by the COHFMM, it’s believed to be over “6,000 people,” said Pastor Johnson. On top of this, they also help people find solutions to problems beyond the belly if it’s within their power. “In Queens, we had one of the highest rates of people that are in need of food and eligible for food stamps, but don’t know how to get food stamps,” said Pastor Johnson, who aids those people in getting food stamps. “We also help people get jobs,” Pastor Johnson said, because they are connected to Work Force One.

According to Marquez Claxton, the co-founder of 100 Blacks in Law Enforcement, “The Cold or Hot Food & Music Ministry has identified a community and basic human need that needs to be addressed. The COHFMM also provides a service that the community and country desperately needs. “There is a desperate need for supplemental food services throughout this country, but few people have recognized that locally there is an immediate and urgent need for families to nourish themselves both spiritually and physically,” said Claxton.

One of the reasons why the COHFMM is needed is because of the current fiscal crisis that the country is in, and because of the crisis, it should be expanded. “Given the dismal economic forecast, the COHFMM should be expanded throughout this city to give vital assistance to our most vulnerable populations,” said Claxton. This food pantry concept can provide sustenance our under- or unemployed poor, our fixed income seniors and to our families with children that are feeling the brunt of the economic downturn,” said Claxton.

Reverend Ben Monroe is a minister, performer, musician, songwriter and an educator who sees music as a part of his ministry. On stage his music has spanned the genres of soul gospel, R&B southern soul and protest folk songs. Reverend has performed with artists such as the Manhattans, Teddy Pendergrass, Kool and The Gang, Millie Jackson and Vicki Winans and has also performed with his friend and mentor Pete Seeger. One of Rev. Monroe’s musical achievements includes winning the sixth annual Tiffany Gospel Award for Best Group/Band for the song “Love Lifted Me,” which he won in 2006 with his music group, Rev Monroe and Company.

People can join Reverend Ben Monroe in this opportunity to help create his “positive community” every Saturday from 10 to 11:30 a.m. at Holy Ghost Upper Room Filling Station Ministry, located at 146-17 133rd Avenue in South Ozone Park, Queens.

Cold or Hot

Innovative Food And Music Ministry Opens In Queens

Every Saturday Rev. Ben Monroe can be found in South Ozone Park, Queens, feeding bodies and souls with his new program, The Cold or Hot Food and Music Ministry.

After eight months spent recruiting volunteers and providing training workshops, Rev. Monroe officially opened his new ministry model in a special session on August 16, 2008, at the Holy Ghost Upper Room Filling Station Ministry, Inc., a spiritual food pantry founded by Pastor Doris Johnson.

"The Cold or Hot Food Ministry is inspired by the title of my current CD *Who Jesus Is: Cold or Hot*," said Monroe a recording artist, minister and educator. In 2006, Rev. Ben Monroe & Company won the Sixth Annual Tiffany Gospel Award for Best Group/Band with the song "Love Lifted Me."

Volunteering and counseling at Food pantries since his ordination in 1983, Rev. Monroe sees the Cold or Hot Food and Music Ministry as means for holistic healing. Each week 125 to 150 people from the Queens communities fill the food pantry and receive much more than "just bread alone," he remarked.

Every Saturday from 10:00 to 11:30 a.m. at 146-17 133rd Avenue, South Ozone Park, Queens, NY, "All are welcome," said Rev. Monroe. "Our commitment is to include everybody."

For more information on The Cold or Hot Food and Music Ministry program call (212) 561-0416 or e-mail revmonroe@msn.com. Check out Rev. Monroe's CD "Who Jesus Is: Cold Or Hot" at www.cdbaby.com/cd/revbenmonroe.

—JNW

Photo: Yehi Amih Muhammad



Ribbon cutting

Radio personality Imhotep Gary Byrd, Pastor Doris Johnson, Rev. Ben Monroe



Participants line up to enter the new Cold or Hot Food & Music Ministry

BCSB CATHIE FAMILY LIFE DEVELOPMENT

417 West 6th Street Plainfield NJ

PHONE (908) 754-8288



2008-2009

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Transportation, Homework Assistance
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(A Non-Refundable \$65 Fee Due at Time of Registration.)

1/2 PRICE REGISTRATION FOR THE FIRST 25 STUDENTS

(Non-Voucher Clients Only)

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Weekly-Family Rates Are Available
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COMMUNITY CHURCH OF GOD

417 West Sixth St.

Plainfield, NJ 07060

PHONE (908) 754-8288



OUR CHILDREN ARE OUR FUTURE NOW!!!

OFFICIAL CAR
AFRICAN
AMERICAN
DAY
PARADE

TRAINING CERTIFICATES AWARDS

OCTOBER 04, 2008

1. Cynthia Abraham
2. Eliza Berchem
3. Elinor Campbell
4. Baron Chappell
5. Audrey David
6. Doris Feliciano
7. Pearl Hale
8. Pastor Doris Johnson
9. Lillie King
10. Betty Neblett
11. Addie Jane Patterson
12. Joyce Spruill
13. Kelvin Wilson
14. Whilemena Wilson

COLD OR HOT FOOD AND MUSIC MINISTRY (COHFAMM) MODEL
TRAINING CERTIFICATE

Social Service Referrals – Nutrition Education
Food Choice Selection - Enhanced Hospitality

Presented to _____

This certificate certifies that the person above has completed the necessary training to work as a volunteer food pantry (VFP) worker to administer services named above to the local community and other global communities where this model (COHFAMM) can feed the body and soul with physical food and spiritual food, through musical messages that lift one's spirit with transforming results to grow physically and spiritually.

This certificate is awarded by _____
Rev. Ben Monroe, Elder/Doctor of Ministry Candidate, New York Theological Seminary (NYTS)

Date: _____

2008 by Rev. Ben Monroe

VOLUNTEER COMMUNITY SERVICES ACKNOWLEDGEMENTS

OCTOBER 04, 2008

| | |
|-----------------------------|----------|
| 1. Leslie Bickram | 16 hours |
| 2. Christine Johnson-Browne | 16 hours |
| 3. Theresa Charles | 16 hours |
| 4. Sharon Davis | 24 hours |
| 5. Alicia Fludd | 75 hours |
| 6. Gwendolyn Foy | 56 hours |
| 7. Hannah Krider | 40 hours |
| 8. Delores Maddicks | 24 hours |
| 9. Madvie D. Rajman | 16 hours |
| 10. Naomi Rodriguez | 16 hours |
| 11. Robert Jamison | 16 hours |
| 12. Hycinth Wesley | 75 hours |
| 13. Annie Williams | 30 hours |
| 14. Shanequa Williams | 40 hours |

Note: These participants did not attend all of our workshops

October, 2008 Rev. Ben Monroe

SITE: Holy Ghost Upper Room Filling Station Ministry, Inc
146 – 17 133rd Avenue
South Ozone Park, Jamaica, New York 11436

Our Mission is to Take the church to those (sic) that [who] are Homebound

MODEL: Cold or Hot Food and Music Ministry (COHFAMM)
120 – 43 195th Street
Saint Albans, New York 11412 – 3717
1-212-561-0416
revmonroe@msn.com

VOLUNTEER COMMUNITY SERVICES ACKNOWLEDGEMENT

To all the world community whose eyes view this acknowledgement of unselfish service of a “Good Samaritan” spirit (Luke 10:30-37) toward those citizens of our local community, who needed Social Service Referrals, Nutrition Education, Food Choice Selection and Enhanced Hospitality, join us in honoring and saluting this person with applauds whose name is inscribed below.

NAME _____

HOURS OF SERVICE _____

Authorized Signature 1 _____
Rev. Ben Monroe, COHFAMM

Authorized Signature 2 _____
Pastor Doris Johnson, Holy Ghost Upper Room Filling Station
Food Pantry Ministry



November 16, 2008

This Sunday on "Like It Is" ... A reflection of election night, when Barack Obama made history becoming the first African-American, President Elect of the United States of America. At a CFMOTAP celebration several speakers share stories of jubilation throughout their community and around the world!

Unfortunately, we no longer sell DVDs or transcripts of "Like It Is." If you would like to view this past Sunday's program it will be re-broadcasted on our digital WABC channel on Time Warner Cable channels, 707, 164 and 163; RCN, channel 707 and Cablevision channels, 707, 107 and 108 this Saturday and Sunday at 5am and 5pm. And again, the same program re-airs, Mon-Fri, at 1:00pm. This gives you several different times to watch this important program.

This digital schedule will remain in affect until further notice. Thanks for watching!

Gil Noble, producer and host of WABC-TV's weekly public affairs series, "Like It Is," is recognized locally and nationally as a dedicated journalist whose work has been a part of the struggle of African Americans for advancement.

- [More On Gil Noble](#)
- [Email "Like It Is"](#)

"Like It Is" was born amidst the nation's racial turmoil of the 1960s. President Lyndon Johnson's "National Commission on Civil Disorders" issued a (Kerner Commission) report...part of which recommended that African-Americans be hired in major market TV News, so that Americans could have access to a broader perspective of past and present-day issues.

The Federal Communications Commission's Nicholas Johnson strongly endorsed the idea. This, along with the social upheavals following the assassination of Dr. Martin Luther King, Jr., lent further urgency for such remedy. As a result, most every local TV station in the New York area began hiring African-Americans...on-air and off, also, black public affairs programs began airing. "Like It Is" was WABC-TV's contribution...with the mandate to address issues of relevance and concern to black communities.

Initially, "Like It Is" was produced and written by whites. The first host was Robert Hooks. Reporter Gil Noble was drafted from Channel 7 News to serve as co-host of this new program. Within a year, Mr. Hooks, left "Like It Is" to star in the TV series "NYPD" and in leaving, recommended that Gil become host, which is what happened. Additionally, Charles Johnson became the first black Producer. In 1975, Gil Noble became Producer/Host of "Like It Is" became...and still is. To date, the program has produced the largest body of programs and documentaries on African-Americans in the Nation. It remains the only regular scheduled black program produced at WABC-TV.

- [More On Gil Noble](#)
- [Email "Like It Is"](#)

| | |
|--|---|
| Contact Us: Telephone: 312.456.3058 Fax: 312.456.2299 (Please include cover sheet addressed specifically to "Like It Is.") | Address: Like It Is 7 Lincoln Square New York, NY 10023 |
|--|---|

MORE 7ONLINE.COM

1 of 4

| | | | |
|-------------------|---------------------------------|--------------------------|-------------------------------------|
| <p>Like It Is</p> | <p>Eyewitness News Up Close</p> | <p>30 Days 30 Heroes</p> | <p>Watch your favorites online!</p> |
|-------------------|---------------------------------|--------------------------|-------------------------------------|

<http://abclocal.go.com/wabc/feature?section=news&id=5790387>

11/16/2008



MARTIN LUTHER KING DAY OF SERVICE
MAKE IT A DAY ON, NOT A DAY OFF!
JANUARY 19, 2009

PRESS ADVISORY

January 12, 2008

CONTACT:

Hanako Ikano: tel: 347 752 1429, John Kung: tel: 718 687 8784

**Joining President Elect and his family to Be the Change- LOCAL GROUPS JOIN HANDS TO BUILD
THE BELOVED COMMUNITY**

This year is a momentous year where every American is able to celebrate the inauguration of America's first Black president. President Obama's Inaugural Committee has launched a campaign to renew the culture of service in America. At his acceptance speech, President Elect Obama stated, "This victory alone is not the change we seek. It is only the chance for us to make that change...It can't happen without you, without a new spirit of service, a new spirit of sacrifice. So let us summon a new spirit of patriotism, of responsibility, where each of us resolves to pitch in and work harder and look after not only ourselves but each other."

On January 19, the Obama family will join millions of Americans around the nation to "renew America together, one community at a time" and make it a Day ON and not a Day Off. Join them on January 19, 2009.

WHEN: Monday, January 19, 2009

WHERE: PS 223, 125-20 Sutphin Blvd, Jamaica, Queens
Macedonia AME, 3722 Union St, Flushing, Queens
VA Hospital of Jamaica Queens
Chinese American Planning Council

WHO: ACT for Youth
The Boys Club of New York, Marion McHone Abbe Clubhouse
Child Center for New York
Chinese American Planning Council
Cold or Hot Food and Music Ministry
FFWPU Queens
Free Synagogue of Flushing
Macedonia AME
Office of Councilman John Liu
Office of Assembly Woman Grace Meng
Service for Peace
Queens Borough President's Youth Board
F.O.C.U.S



The Presidential Inaugural Committee

requests the honor of your presence

to attend and participate

in the

Inauguration of

Barack H. Obama

as President of the United States of America

and

Joseph R. Biden, Jr.

as Vice President of the United States of America

on Tuesday, the twentieth of January

two thousand and nine

in the City of Washington

P. Lacroix
Group Production

FOR IMMEDIATE RELEASE

HARLEM PEOPLE'S INAUGURAL BALL

IN THE LEGACY OF DR. BARBARA ANN TEER
OF THE NATIONAL BLACK THEATRE

DATE: TUESDAY, JANUARY 20TH, 2009
LOCATION: THE NATIONAL BLACK THEATRE BUILDING
5TH AVENUE & 126TH STREET
TIME: 8PM – 12 MIDNIGHT
ATTIRE: WEAR YOUR FINEST

In the spirit of the Inauguration of the first African American President-Elect Barack Obama, the 44th President as per the request of First Lady Michelle Obama "We are coming in together in the Spirit of National Unity to host a Harlem Celebration to kick off the new administration. The P. Lacroix Group in Conjunction with the National Black Theatre invites you in the legacy of our recent great, Ancestor Dr. Barbara Ann Teer to celebrate and enjoy an evening of dance, entertainment, food, drink, culture, information and commemoratives. The P. Lacroix Group, the people of Harlem and friends of the African Diaspora invite you to "The Peoples Inaugural Ball" to celebrate President Obama's Inauguration. If you can't go to Washington come home to Harlem and celebrate.

Performances by:

- Rev. Ben Monroe performing Obama Anthem Song "A Change Is Coming, Change we can believing"
- 16 year old sensation Nicolette "The Hottest Female Rapper in Harlem", protege of LL Cool J - www.myspace.com/whoda1
- Queen of Street Soul "Rasheeda Wallace" - www.myspace.com/rasheedawallacequeenofstreetsoul
- Jean Louis, Principal Dancer/Choreographer of The National Ballet Folklorico D'Haiti & Agape and Ale- Ale Drummers
- Roger Anderson & The Harlem Diva "Leeolive Tucker
- Singer, John Martin Green - Spoken Words Artist Shadenia Davis
- Dance performance by Something Positive
- Too Doom Performed and Choreographed by Patrick Lacroix Featuring Jean Louis - DJ Kenny

FOR ADVANCE TICKETS – CALL (347)726-7217 Hharlemhouse@gmail.com

TICKET PRICE: \$25.00 Door – Ask About Group Sales

COLD OR HOT FOOD AND MUSIC MINISTRY (COHFAMM) SITE

WITH

REV BEN MONROE





INSIDE COHFAMM



COHFAMM SHOPPING CARTS

COHFAMM GATHERING, OCTOBER 4, 2008, AWARD CEREMONY AND FOOD



CEREMONY AWARDING COHFAMM CERTIFICATES, OCTOBER 4, 2008





CEREMONY AWARDING COHFAMM CERTIFICATES, OCTOBER 4, 2008
Left to right: Rev. Ben Monroe and Mrs. Cynthia Abraham of the Enhanced Hospitality Team.



CEREMONY AWARDING COHFAMM CERTIFICATES, OCTOBER 4, 2008
Left to right: Rev. Ben Monroe and Mrs. Lillie King, Site Team member and Nutrition Education Coordinator.

PETE SEEGER, FOLK SINGER, SHARING IDEAS WITH COHFAMM



Left to right: Pete Seeger and Rev. Ben Monroe at Pete's Home, NY State.



Left to right: Pete Seeger and Rev. Ben Monroe , the Sloop Club, Beacon, NY, July 4, 2008.



Left to right: Mark Reddick, Pete Seeger, Rev. Ben Monroe and Mrs. Lillie King, the Sloop Club, Beacon, NY, July 4, 2008.



Left to right: Jane Patterson and Rev. Ben Monroe with Pete Seeger and Friends in the background, the Sloop Club, Beacon, NY, July 4, 2008.



Left to right: Unidentified Banjo player, seated observer, Rev. Ben Monroe, Unidentified Singer (standing), and Unidentified Guitarist, the Sloop Club, Beacon, NY, July 4, 2008.



Left to right COFAMM Volunteers: Mrs. Lillie King, Jane Patterson, Rev. Ben Monroe, Audrey David and Pearl Hale.



Front and Center: Pete Seeger, COHFAMM Volunteers and Pete Seeger's Friends.



Left to right: Pete Seeger and Rev. Ben Monroe.

PRESIDENT BARACK OBAMA ELECTION CELEBRATION BY CEMOTAP
REV BEN MONROE SINGS "PRESIDENT BARACK OBAMA ANTHEM SONG:
CHANGE IS GONNA COME/A CHANGE WE CAN BELIEVE IN."







Left to right COHFAMM Volunteers: Lillie King, Verna Trappier, Rev. Ben Monroe, Crystal Trappier and Rebina Matthews.



Left to right COHFAMM Volunteers: Lillie King, Rebina Matthews, Rev. Ben Monroe, Imhotep Gary Byrd, WBLS Radio 107.5 FM., Crystal Trappier and Verna Trappier.



Left to right: Imhotep Gary Byrd, WBLS Radio 107.5 FM, Rev Ben Monroe, COHFAMM, NY State Assemblywoman Inez Barron, NYC Councilman Charles Barron



Left to right: Imhotep Gary Byrd, Image of President Barack Obama, Rev Ben Monroe, NY Sate Assemblywoman Inez Barron and NY City Councilman Charles Barron.



GLOBAL PEACE FESTIVAL, MAY 24, 2008 FORDHAM UNIVERSITY

REV. BEN MONROE SINGS "POSITIVE COMMUNITY" & "LOVE LIFTED ME"
[WHO JESUS IS (COLD OR HOT) CD]



PRESIDENT BARACK OBAMA INAUGURAL BALL, JANUARY 20, 2009

NATIONAL BLACK THEATER, HARLEM, NY

REV. BEN MONROE SINGS "PRESIDENT BARACK OBAMA ANTHEM SONG: A
CHANGE IS GONNA COME/A CHANGE WE CAN BELIEVE IN"

APPENDIX L
LETTERS, E-MAILS AND BUILDING CONTRACT

STATEMENT OF AFFIRMATION

I, Elder Doris Johnson, state and affirm that I am the Pastor of Holy Ghost Upper Room Filling Station Ministry, Inc., 146-17 133 Avenue, Ozone Park, Queens, New York. My church is duly registered with the State of New York and in proper legal standing. With this in mind, I would like to assure New York Theological Seminary (NYTS) Doctor of Ministry program that I have conferred with Rev. Ben Monroe, who is a student in this program, and I, fully, support his Demonstration Project. At our last meeting on this subject, October 23, 2007, in which he said that the professors and his colleagues at NYTS suggested that he focus his project on organizing and implementing a formal operational program for Volunteer Pantry workers, I agreed with him that this project was needed and is doable.

If there are any other information needed, please feel free to call me at 1-718-791-1183. Thank you for allowing our church and Food Pantry ministry to be a part of your theological educational program.

Sincerely,

Pastor Doris Johnson DATED: __10/31/2007__

SITE TEAM LETTER OF APPROVAL

We, the Site Team members of Rev. Ben Monroe (who is a graduate student in the Doctorate degree program at New York Theological Seminary) do hereby approve of his Demonstration Project (DP) to expand our food pantry ministry here at Holy Ghost Upper Room Filling Station Ministry, Inc., 146-17 133rd Avenue, South Ozone Park, New York 11436. We intend to work diligently with him to complete his DP as described in the Challenge Statement below:

CHALLENGE STATEMENT

Holy Ghost Upper Room Filling Station Ministry, Queens, New York, has a vital Food Pantry ministry. However, the food pantry could meet more social and spiritual needs for holistic healing. Therefore, this Demonstration Project introduces an expansion of the food pantry to staff and community, including community services referrals, nutrition education, food choice selection and hospitality. Enrichment in other vital social and spiritual service needs is the intended result of this project.

Thank you for your courteous and helpful input that we hope will make a difference in our food pantry ministry and benefit our clients, church members and the surrounding community.

SITE TEAM MEMBERS

- | | |
|-----------------------|----------------|
| 1. Christine Williams | 3. Lillie King |
| 2. Shatiek Johnson | 4. Pearl Hale |

Alternate: Ron Collier

Signature Lillie King Dated January 24, 2008
Print LILLIE KING

From: REV BEN MONROE [mailto:revmonroe@msn.com]
Sent: Monday, January 28, 2008 5:00 PM
To: Christina Riley
Subject: Demonstration Project (DP) Proposal: New York Theological Seminary

Ms. Riley:

Per our telephone conversation this afternoon (01/28/2008), between 4 and 5 pm, please peruse the attached file and response in whatever way you deem appropriate. Thank you.

Rev. Ben Monroe
Building Capacities
1-718-527-2669
1-347-707-0991

NEW YORK THEOLOGICAL SEMINARY

—continuing the Biblical Seminary in New York—

February 19, 2008

Mr. Ben Monroe
120-43 195th Street
St. Albans, NY 11412

Dear Mr. Monroe:

I am pleased to inform you that the Demonstration Proposal entitled "Not by Bread Alone, But by Every Word: Holy Ghost Upper Room Filing Station", which you submitted, has been approved. Professor Robert Zuber has agreed to be your advisor. Please contact him and work out a schedule for your work together. You must provide him with a copy of the approved Demonstration Project Proposal.

With this approval you are granted the status of "Candidate" for the Doctor of Ministry degree.

If you wish to graduate in May 2009, you will need to submit the advisor-approved demonstration project by February 1, 2009. Please consult the "D.Min. Student Handbook, 2007-2008" for the latest policies on completion of the Project and the remaining requirements of the Program. This includes the Demonstration Project, the Oral Presentation, and final submission of the Project.

A meeting of all D.Min. students whose proposals have been approved will be scheduled with me for sometime in February 2009, to discuss your approved project proposal. You will be notified in advance. Please make sure that you are present at that meeting.

If you have questions, please contact me directly.

Congratulations. I wish you every good success with the next stage of your program.

Yours sincerely,



Eleanor Moody Shepherd, Ed. D.
Interim Director of the Doctor of Ministry Program
Professor of Ministry

Cc: Dr. Robert Zuber

475 Riverside Drive, Suite 500
New York, New York 10017
Tel: 212-870-1211
Fax: 212-870-1730

Hi Rev Monroe,

I will be there thank you. Just keep my computer in your truck until we finish (smile)

Have a nice.

Pastor Hale

REV BEN MONROE <revmonroe@msn.com> wrote:

Site Team Members

Please be informed that during a Luncheon held at New Jerusalem Baptist Church diagonally across from the 113th Police Station on Baisley Boulevard in Rochdale Village, New York, I want to have a social gathering/business meeting in a relaxed atmosphere on March 22, 2008, 1-4 pm. Meanwhile, the faculty at New York Theological Seminary has given the authority for us to begin implementing the program. I have done some preliminary preparations. I need to speak with all of you about particular input as we advance along each step.

Rev. Ben Monroe, COGIC

Hello Rev. Monroe,

Based on your proposal for work in the community in Queens, I wanted to reach out to you to see how the Food Bank may be of assistance. We are currently recruiting programs to be involved in the client choice initiative and providing assistance as well as funds for equipment to these programs in the transition. Please let me know how things are going in working with Holy Ghost Upper Room and if you might be interested in working with the Food Bank Client Choice initiative. Thank you for the work you are doing with the community.

Sincerely,
Christina Riley

Christina Riley, MS, RD
Community Nutritionist
Food Bank For New York City/FoodChange
90 John Street, Suite 702
New York, NY 10038
212-566-7855 ext. 2277
Fax: 212-566-1463
www.foodbanknyc.org

Rev. Ben Monroe
Cold Or Hot Food And Music Ministry
120 - 43 195th Street
Saint Albans, New York 11412-3717

April 29, 2008

Ms. Doreen Wohl, Executive Director
West Side Campaign Against Hunger
263 West 86th Street
New York, New York 10024

Dear Ms. Wohl:

My Site Team, and I, request and welcome you and your staff to be instrumental in helping us in our technical training of our volunteer food pantry (VFP) workers, as we prepare to convert our food pantry to a Food Choice Selection one. There are four components we intend to implement: 1) Social Services Referrals, 2) Nutrition Education, 3) Food Choice Selection, and 4) Enhanced Hospitality. The implementation of these components will contribute to *Not By Bread Alone, But By Every Word: Cold or Hot Food and Music Ministry*, a paradigm for my doctorate degree, which is a work in progress at the site of Holy Ghost Upper Room Filling Station Ministry, 146-17 133rd Avenue, South Ozone Park, Queens, New York 11436.

Your commitment to give your time, experience and professional acumen will help my Demonstration Project (DP) to move from a work in progress to work of success. We welcome any assistance in any area. We begin training May 3, 2008 and continue through July, 2008.

Thank you for your sincere efforts to help us build capacities for a Positive Community.

Sincerely,

Rev.


Rev. Ben Monroe, Doctorate of Ministry Candidate, New York Theological Seminary (NYTS)
Building Capacities

Telephone: 1-212-561-0416 Business

E-mail: revmonroe@msn.com Personal

Rev. Ben Monroe

Cold or Hot Food and Music Ministry
120 – 43 195th Street
Saint Albans, New York 11412-3717

April 29, 2008

Jarrett Sanders
Riverside Church Food Pantry
490 Riverside Drive
New York, Morningside Heights, New York 10027

Dear Mr. Sanders:

My Site Team, and I, request and welcome you to be an instrumental Food Choice Selection training facilitator for us and our volunteer food pantry (VFP) workers. Food Choice Selection is one of four components of *Not By Bread Alone, But By Every Word: Cold or Hot Food and Music Ministry*, a paradigm, which is a work in progress at the site of Holy Ghost Upper Room Filling Station Ministry, 146-17 133rd Avenue, South Ozone Park, Queens, New York 11436.

Your commitment to give your time, experience and professional acumen will help my Demonstration Project (DP) to move from a work in progress to work of success.

Thank you for your sincere efforts to help us build capacities for a Positive Community.

Sincerely,

Rev. Ben Monroe, Doctorate of Ministry Candidate, New York Theological Seminary (NYTS)

Building Capacities

Telephone: 1-212-561-0416 Business

E-mail: revmonroe@msn.com Personal

Rev. Ben Monroe
Cold or Hot Food and Music Ministry
120 – 43 195th Street
Saint Albans, New York 11412-3717

April 29, 2008

Vivian Mc Millan
Thomasina's Catering
205-35 Linden Blvd.
Saint Albans, New York 11412

Dear Ms. Mc Millan:

My Site Team, and I, request and welcome you to be an instrumental Enhanced Hospitality training facilitator for us and our volunteer food pantry (VFP) workers. Enhanced Hospitality is one of four components of *Not By Bread Alone, But By Every Word: Cold or Hot Food and Music Ministry*, a paradigm, which is a work in progress at the site of Holy Ghost Upper Room Filling Station Ministry, 146-17 133rd Avenue, South Ozone Park, Queens, New York 11436.

Your commitment to give your time, experience and professional acumen will help my Demonstration Project (DP) to move from a work in progress to work of success.

Thank you for your sincere efforts to help us build capacities for a Positive Community.

Sincerely,

Rev. Ben Monroe, Doctorate of Ministry Candidate, New York Theological Seminary (NYTS)

Building Capacities

Telephone: 1-212-561-0416 Business

E-mail: revmonroe@msn.com Personal

Original Message -----

From: REV BEN MONROE

To: Robert Zuber

Cc: Jane Patterson ; Imhotep Gary Byrd ; Imhotep-Gary Byrd

Sent: Sunday, May 04, 2008 8:22 AM

Subject: VOLUNTEER TRAINING

Dr. Zuber:

We began the volunteer recruitment phase of my DP yesterday (May 3, 2008), which is Goal Number Two. Meanwhile, I took your advice regarding a survey among the customers about operating the pantry in a timely manner as posted. The results were not surprising. When analyzed during the evaluation process, my Site Team and I agreed that people were more interested in receiving their food than attending the religious services provided. However, the result does not prevent or deny the element of spiritual desire among a core group of the customers. This group would attend the services, but registered a desire to have the waiting time for food shortened. Therefore, I presented the actual copies and a written summary of the survey to Pastor Doris Johnson for her information and consideration. We agreed that since a conversion to a Food Choice Selection pantry would decrease our time of delivering the food to the customers, my model (Cold or **Hot** Food and Music Ministry) would eradicate the 9:30 to 11:30 am timeframe and replace it with 10:30 am to 11:30 am on Saturday mornings. However, since our discussion, she has changed the time to 10:00 am to 11:30 am without consulting me beforehand.

I think this kind of behavior can be an ongoing obstacle to the several or many processes that must take place scholarly and professionally in my Demonstration Project. Therefore, on your next visit, which I hope is soon, I hope that you will drive that point home to the pastor and the volunteers. They, all, must understand that there is a certain standard required in a project of this caliber. They must understand that this is my educational project and it must be developed in accord with my proposal and model. I can not model it in an unorganized, unmanaged, and, therefore, sloppy manner, which seem to be the mindset of the pastor and some church members and volunteers.

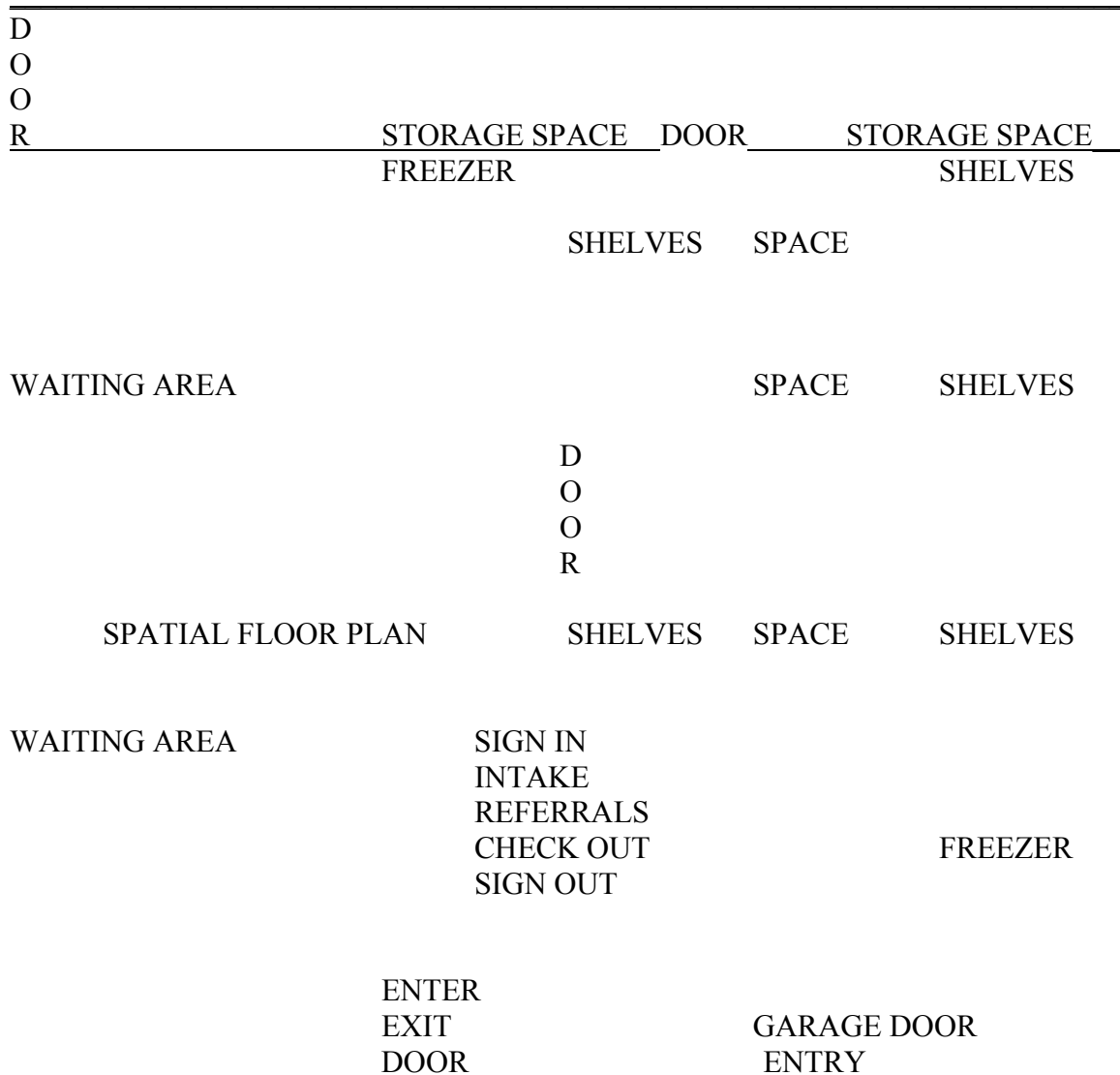
Thank you for responding to this e-mail as soon as you can. We are continuing the training, including workshops, through the first weekend in August, 2008.

Sincerely,

Rev. Ben Monroe

P.S. The Food Bank of New York City has promised to provide equipment and funds to help out, beginning in July, 2008. They did measurements already and I have put together a floor design to utilize space for the operation. Also, the added storage space that we contracted a builder to construct, is nearly completed, and ready for storing extra stock that will not be placed on the shelves during operation.

COLD OR HOT FOOD AND MUSIC MINISTRY ROUGH SKETCH OF AREA
BACK



FRONT

The rough sketch above was re-created to show doors, storage space and shelves that did not exist before the design and reconstruction of the garage by a building contractor. The “space”(s) to the right, before the shelves, is the area used by customers to roll the shopping carts around the floor as they choose the different items of food from the shelves and the freezer to the right. The left side of the sketch includes a freezer in the corner, an *Enhanced Hospitality* waiting area with an open “spatial” floor. As one enters the door to the left of the “front” of the area, there is a table and chairs used for Social Services Referrals volunteers to conduct sign in(s), intakes, referral (s) and check out and sign out customers. The “garage door entry” is where customers begin their shopping.

Original Message

From: REV BEN MONROE
To: Jarrett Sanders
Sent: Sunday, May 04, 2008 4:54 AM
Subject: VOLUNTEER TRAINING

Dear Mr. Sanders:

Thank you for your embracing and pleasant spirit during our time together yesterday. Your "Hospitality" and spirit is the type of person that I am looking forward to helping me make this project a success. You have already notice things that are important to the process and you voiced them. I seek to work in harmony and peace. For your information, everyone who appeared to be on board with this project is not sincere. They have their own agendas. I know these things from life experiences, ministerial experiences and the pass experiences that I have had with some of the same people who were there yesterday. Therefore, please trust my judgment. I have to work with some people; without some people; and around some people. You are one person I want to work "with." Therefore, as you consider your response to commit to a return date in June, 2008, reflect on this saying: "Some people make things happen; others watch what happened; some people wonder what happened; and some people happened to be a MISHAP (mishappening).

Please reflect on these things and e-mail or call me with your comments. Thank you.

Rev. Ben Monroe
Building Capacities
Cold Or **Hot** Food And Music Ministry (COHFAMM)
Holy Ghost Upper Room Filling Station Ministry
1-212-561-0416

431
12508

MID HUDSON NY 125

11 JUN 2008 PM 1 L



Per Ben Monroe

120-43 195 St.

Saint Albans NY

11412

11412+3717



June 11 2008

To Rev. Ben Monroe
St. Albans, NY

This is to formally invite you to
attend the meeting of the Beacon
Sloop Club, on the waterfront of
Beacon NY, ~~at~~ from 6 PM to 11 PM
on July 4, 2008

Sincerely

Pete Seeger

845-831-9069

Box 431

Beacon NY

12508

REV BEN MONROE

From: "REV BEN MONROE" <revmonroe@msn.com>
To: "Maxine Simpson" <msimpson@nydailynews.com>
Cc: "Imhotep Gary Byrd" <gbemail2@yahoo.com>; "Imhotep-Gary Byrd" <gbepoetry@lycos.com>;
 "adrian Council" <adrian@thepositivecommunity.com>; "ABC TELEVISION"
 <abctv@7online.com>; "CHANNEL ELEVEN" <11online@wb11.com>; "Doris Johnson"
 <jdoris966@aol.com>; "Carl Johnson" <caricarlinda@aol.com>; "Carola Henderson"
 <siggy67@hotmail.com>; "Christina Riley" <criley@foodbanknyc.org>; "Cynthia Diaz"
 <Cdiaz@nyts.edu>; "Colleen Ellis" <colleenlis@yahoo.com>; "Denari Monroe"
 <frodorox05@yahoo.com>; "Ben Monroe III" <themethod8@aol.com>; "E.R. SHIPP"
 <gashipp@aol.com>; "Fenel Vixama" <metrotab@yahoo.com>; "Francis Henry"
 <kingdomage2@yahoo.com>; "Gayle Glover" <explorer407@yahoo.com>; "George McClain"
 <gmccclain@aya.yale.edu>; "Jane Patterson" <ajspatterson@yahoo.com>; "Jayzee4555"
 <jayzee4555@aol.com>; "JuJoPride" <JuJoPride@aol.com>; "Kelvin Redman"
 <kdrred@mindspring.com>; "LaTonia Monroe" <veyellian@aol.com>; "Liddle Davis"
 <davisdavisreality@aol.com>; "Lillian Torres" <ltorres@nyts.edu>; "Marychelle Lemons"
 <marychellelemons@yahoo.com>; "Naima Robinson" <naima.robinson@gmail.com>; "Patricia
 Baldwin" <irvnsister@hotmail.com>; "reception.desk" <reception.desk@nyts.edu>; "Regina
 Whitlow" <whitlow@hra.nyc.gov>; "Rev. James Reddick" <poppajackie@aol.com>; "Robert
 Zuber" <zuber@erols.com>; "Ronald Collier" <jazzy11413@yahoo.com>; "Shanequa Crosby-
 Williams" <scrosby23@aol.com>; "spiritmuv1" <spiritmuv1@aol.com>; "Sue Garrison-Terry"
 <gtterrys@dowling.edu>; "Terence" <djlbone@optonline.net>; "Toni Walrond"
 <prophettus@yahoo.com>; "Toshi Tagawa" <tosh@ny-ft.com>; "willie_davis Davis"
 <willie_davis_comedy@yahoo.com>; "WPIX Helpme" <Helpme@WB11.com>; "Yvonne Dyches"
 <godsservant129@yahoo.com>
Sent: Sunday, July 20, 2008 8:55 AM
Attach: BENMONROECOLDORHOTPr(2).doc
Subject: PRESS RELEASE/INVITATION

Dear Ms. Simpson:

Thank you for highlighting the ministry of Holy Ghost Upper Room Filling Station food pantry, through Cold or **Hot** Food and Music Ministry (COHFAMM). In accord with our telephone conversation a week ago, please re-address the work that we are doing at Holy Ghost Upper Room Filling Station food pantry in your Daily News "Faith in the City" feature, as you did February 24, 2008.

Beyond the attached press release, we are officially re-opening the existing food pantry as a Supermarket model (COHFAMM) on August 16, 2008 from 8 am - 11:30 am. There will be a ceremony outside the pantry with invited community leaders, and media participants. Rev. Monroe will sing his latest musical cover and original rendition of "A Change is Gonna Come/A Change We Can Believe In.," written by Imhotep Gary Byrd of WBLS radio 107.5 fm and Rev. Ben Monroe for the Barack Obama campaign. It was song publicly for the first time at the Sloop Club, Beacon, New York on July 4, 2008 by invitation from the Legendary Pete Seeger.

Afterward, the customers will be allowed to shop for quality food in a supermarket like setting without money, as they receive social services referrals, nutrition education, food choice selection and enhanced hospitality.

At 3 pm, all volunteers, New York Theological doctorate students, Holy Ghost Upper Room Filling Station Ministry members and other guests are invited to a COOK OUT in the back yard of Rev. Ben Monroe to celebrate this momentous event.

Please RSVP: revmonroe@msn.com
 COHFAMM: 1-212-561-0416

7/20/2008

Cold or Hot Food and Music Ministry
120 – 43 195th Street
Saint Albans, New York 11412 – 3717

September 12, 2008

Dr. Keith Russell, Doctorate of Ministry Program
New York Theological Seminary
475 Riverside Drive (Suite 500)
New York, New York 10115

Dear Dr. Russell:

Please be informed that I have implemented my DP, which is a supermarket-type food choice selection food pantry model call Cold or Hot Food and Music Ministry (COHFAMM). Meanwhile, I have been observing the operation for the past four weeks with the intention of making adjustments to the model design as we (Site Team and volunteer staff) determine is necessary.

There are a few obstacles that have arose [arisen] in the process of my implementation and operation that threaten the certification of my DP by my advisor. Some of them are described below in the e-mail that I sent the Pastor Doris Johnson, who is the generator of these obstacles and the one who can remove them, since she is ultimate authoritative person at my site:

Pastor Johnson:

- 1) I received the food list for 09/06/2008. Thank you. I intend to put the signs together and come over to post them sometime today (09/05/2008). I will make them in half pages as you requested last week. I will call you before I come.
- 2) Please allow some time for us to speak about the process of the Demonstration Project and the requirements New York Theological Seminary expect me to complete to receive my degree. I will bring a copy of the proposal and a copy of a dissertation so that you can see what I have to do.
- 3) I appreciate your church members getting involved with the volunteering. As I said to you before, they should be at the forefront of this project. However, I need them to be orientated in the operation of how I have organized the operation, though you may change it to fit your liking after I leave. When my advisor or the faculty come to observe the project in operation, they expect to see it operating as I proposed it. Thank you for your cooperation.
- 4) Administratively, I still need to learn step by step the way that you order food and who you order it from. I need to know how much help that they give you and the substance of that help: whether food, equipment, funds, and/or other resources. I would need to interview you and take notes of that interview. I would not look so good writing about my food pantry model and not have the knowledge of how the food is acquired in detail at the site that I am working from. Thank you.

Sincerely,
Rev. Ben Monroe

DARLENE MEALY
COUNCIL MEMBER, 41ST DISTRICT

DISTRICT OFFICE
100 WASHINGTON ST.
NEW YORK, NY 10038
(212) 312-1111
FAX (212) 312-1111
CITY HALL OFFICE
100 WASHINGTON ST.
NEW YORK, NY 10038
(212) 312-1111
FAX (212) 312-1111



**THE COUNCIL
OF
THE CITY OF NEW YORK**

COMPTROLLER
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DEPUTY CLERK
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DEPUTY CLERK
DEPUTY CLERK

September 16, 2008

Rev. Ben Monroe
Holy Ghost Filling Upper Room
Filling Station Ministry
146-17 133rd Avenue
South Ozone Park, New York 11436

Dear Rev. Moore:

We would like to "thank you" and let you know how much we enjoyed your CD's.

"Congratulations" on your Food Pantry Ministry. The service that you are rendering to your community helps to promote a "committed sacrifice" which can enhance families spiritually, nutritionally and socially.

May God continue to bless you and your kindness in your chosen ministry.

Sincerely,


Darlene Mealy, Council Member
41ST District

REV BEN MONROE

From: "Roshee Maitland" <rainmait@yahoo.com>
To: "Rev Ben Monroe" <revmonroe@msn.com>
Sent: Thursday, October 30, 2008 8:34 PM

Dear Rev Monroe,

This is just to inform you that for my project I will need the following:

- 1) To take a picture of the pantry
- 2) To have my hours written down on that sheet of paper that I gave to you (a copy is fine and you n keep the other one)
- 3) I would also like to have a copy of the sheet that you have the new customer sign up just to demonstrate in my presentation how we go about keeping track of things.

Thank you very much and I will see you Saturday
Roshee Maitland

To: Work Force 1
From: Cold or Hot Food Music Ministry (COHFAMM): Model
Subject: Partnering with COFAMM at Holy Ghost Upper Room Filling Station: Site
Date: November 12, 2008

Dear Sir/Madam:

For the past year, we have been involved with a New York Theological Seminary doctoral Demonstration Project (DP) that expanded regular food pantry distribution at this site to a four component model of “Not By Bread Alone, But By Every Word: Cold or Hot Food and Music Ministry.” The four components are 1) Social Services Referrals, 2) Nutrition Education, 3) Food Choice Selection, and 4) Enhanced Hospitality.

This service is different from other food pantries we have visited and researched in Queens County, New York, along with other researched materials and places. This Demonstration Project (DP) is designed to include agencies for referral services that can be helpful to our clients who need assistance in other areas besides food. In the Social Services Referral component, we record “Intake Information” concerning our customers, which allows us to have a more holistic (complete) approach to servicing and caring for the needs of people. The Nutrition Education component educates customers on how to read food labels and the kinds of healthy foods to eat and include in their regular diets; and those who have special diets are provided available food items accordingly. In the Food Choice Selection component, our goal is to permit our customers to select items from shelves with a shopping cart that promotes dignity and respect, instead of handing them a prepared bag of food and other items, as they file in from a line-up on the sidewalk. The outstanding component of COHFAMM is the design of Enhanced Hospitality. Therefore, we serve our customers with understanding, patience and, yes, “Enhanced Hospitality.” What this means is that we show interest in their concerns, listen to their concerns and reflectively consider their perspective before deciding what to say in return. The added part of this component is the musical aspect of “sing along” (adoption from Pete Seeger, Folk Singer) and listening to inspirational and spiritual music while waiting to receive all these services.

We do not expect the COHFAMM model to end at Holy Ghost Upper Room Filling Station Ministry. Therefore, we have made transitional plans to partner with other ministries and agencies, globally, as transformation continues to take place in our communities and our personal lives. Those plans will be forthcoming in the future. Meanwhile, we ask your agency to join with us, as a partner, in these efforts to make a “Positive Difference” that leads to a “Positive Community.” Thank you.

If you need additional information to answer this request, please call:
Rev. Ben Monroe, COHFAMM 1-212-561-0416 or write to:
Cold or Hot Food and Music Ministry
120 – 43 195th Street
Saint Albans, New York 11412-3717

Sincerely,

Rev. Ben Monroe, COHFAMM

To: Ms. Sharon Reid, STRIVE
From: Cold or Hot Food Music Ministry (COHFAMM): Model
Subject: Partnering with COFAMM at Holy Ghost Upper Room Filling Station: Site
Date: November 12, 2008

Dear Sir/Madam:

For the past year, we have been involved with a New York Theological Seminary doctoral Demonstration Project (DP) that expanded regular food pantry distribution at this site to a four component model of “Not By Bread Alone, But By Every Word: Cold or Hot Food and Music Ministry.” The four components are 1) Social Services Referrals, 2) Nutrition Education, 3) Food Choice Selection, and 4) Enhanced Hospitality.

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We do not expect the COHFAMM model to end at Holy Ghost Upper Room Filling Station Ministry. Therefore, we have made transitional plans to partner with other ministries and agencies, globally, as transformation continues to take place in our communities and our personal lives. Those plans will be forthcoming in the future. Meanwhile, we ask your agency to join with us, as a partner, in these efforts to make a “Positive Difference” that leads to a “Positive Community.” Thank you.

If you need additional information to answer this request, please call:
Rev. Ben Monroe, COHFAMM 1-212-561-0416 or write to:
Cold or Hot Food and Music Ministry
120 – 43 195th Street
Saint Albans, New York 11412-3717

Sincerely,

Rev. Ben Monroe, COHFAMM

Goodwill Social Services
Ms. Rebecca Allman
42-15 Crescent Street (6th Floor)
Long Island City, New York 11101

Cold or Hot Food and Music Ministry
120 – 43 195th Street
Saint Albans, New York 11412-3717
Re: Ms. Patricia Ann Alston

Ms. Allman:

We are a ministry that evolved out of a Demonstration Project from New York Theological Seminary. It was conceived, developed and implemented by Rev. Ben Monroe, a doctorate student. We refer our customers to vocational training and job placement. Ms. Patricia Ann Alston has applied to the referral component of Cold or **Hot** Food and Music Ministry (COHFAMM) model for this purpose. Therefore, we have placed her on a pre-screening list for Wednesday, December 10, 2008 to be held at 168 – 25 Jamaica Avenue, Jamaica, New York. (2nd Floor). Through this process we expect her to start training for a Home Health Aide position on January 05, 2009 and, subsequently, to start working after a few weeks of official training.

If you have further need of information regarding this process concerning Ms. Alston, please contact Rev. Ben Monroe at: COHFAMM 1-212-561-0416 or revmonroe@msn.com.
Thank you.

Rev. Ben Monroe (Cold or **Hot** food and Music Ministry (COHFAMM)
cc: Patricia Ann Alston
file

Hello Monroe,
By the time these words reach you, I hope and pray that it finds you in the best of Health mentally, physically, and Spiritually.
My Name is Randolph Harris, and at this time I am incarcerated, so please do not think that I am a bad person.

Monroe, how I came across to learn a little bit about you, is that I was reading a positive Community Magazine, and I came across a very beautiful heart touching story about you.

I want to commend you, for all of the positive things that you is doing out there in Society, because it's brothers like you, who make me want to be a much better person, for myself, my family, and for Society.

Monroe the reason why I am writing to you, is because I would like to challenge you, and the challenge is that you please give me, Just One Fair Chance, to prove to you that I am a positive person, who just want to be giving the chance, to become a much much better person, for myself, my family, and for Society.

I'm not trying to make you think and believe that when I was out there in Society, that I never did anything wrong, but this crime I did not do, and even though I am in prison, I Refuse to stop being the positive person, that I always tried to be, when I was out there in Society, and I Refuse to stop trying to better myself. No matter where I'm at.

^{now} Monroe, I would like to ask you, if you can please be my penpal, maybe Once a month or whenever you do get some free ex time on your hands, me and you, can share some positive words with each other.

If you do choose to be my penpal,

1) I will not ask you, to help me, with any of my legal matters.

2) I will not ask you, to send me, any money.

3) I will not disrespect you, in anyway, form, or fashion.

If there is anything that you, would like to know and ask me about myself and my crime, I give you the permission, to ask me anything okay.

If you choose not to be my penpal, and if you do know a positive person, who would like to be my penpal, can you please give them my name and address. Thank you!

↓
Randolph Harris - 95A7203

(3)

Rev

Monroe, May God blesses you, your Family, and the Cold or Hot and Music Ministry, Forever and ever. Amen!

Rev

Monroe, if nobody told you, that they love you today, do not worry, because the Lord Jesus Christ loves you, and so do I in Christ.

Sincerely,

Randy Jr.

Here is a photo of me, for you okay!

Happy Holiday & New Year



REV BEN MONROE

From: "REV BEN MONROE" <revmonroe@msn.com>
To: "Imhotep Gary Byrd" <gbemail2@yahoo.com>; "Imhotep-Gary Byrd" <gbepoetry@lycos.com>
Cc: "Alpha Phi Alpha" <alphaphi220@hotmail.com>
Sent: Thursday, January 15, 2009 7:21 PM
Subject: Fw: PLANNING & SET UP CONCERNS 01/20/2009

----- Original Message -----

From: REV BEN MONROE
To: Alpha Phi Alpha
Sent: Thursday, January 15, 2009 6:56 PM
Subject: PLANNING & SET UP CONCERNS 01/20/2009

**PRESIDENTIAL INAUGURAL COMMITTEE
PRESENTS
MARTIN LUTHER KING DAY OF SERVICE, JANUARY 20,2009**

PROGRAM BY COLD OR HOT FOOD & MUSIC MINISTRY

**ALPHA PHI ALPHA SENIOR CITIZENS CENTER
220-01 LINDEN BLVD
CAMBRIA HEIGHTS, NEW YORK 11411 1 (718) 528 - 8238
REV HARDING A. DUNLAP, DIRECTOR**

***INTRO of Rev. Ben Monroe, CEO of Cold or Hot Food & Music Ministry: Staff - 02 min.**

***SONG: CD played of President Barack Obama Anthem Song "A Change is Gonna Come/A Change We Can Believe In" by Rev. Ben Monroe (5.30 minutes)**

***Historical Reflections: Rev. Ben Monroe "Through it All" God Promised the Last Shall be First () : "Leave Room for God" (15 minutes)**

***SONG: CD played of President Barack Obama Anthem Song "A Change is Gonna Come/A Change We Can Believe In" by Rev. Ben Monroe (5.30 minutes)**

***FREE RAFFLE DRAWING: Giving out free President Barack Obama Anthem Song "A Change is Gonna Come/A Change We can Believe In" while playing the CD "Cold or Hot" (15 minutes)**

CLOSING (2 minutes)

Total Time: (45 minutes)

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1-212-561-0416; www.cdbaby.com/cd/revbenmonroe; www.youtube.com

1/19/2009

Hi Reverend Monroe,

Hope all is well.

I have some feedback for you:

Unfortunately, Natasha Green did not attend the recruitment for Allen Health Care, perhaps she would like to come in for another appointment? Also, when ever you would like to speak, let me know,
Nancy

Nancy Konipol
Partner Coordinator
Workforce1 Career Center
168-25 Jamaica Avenue 2nd Flr.
Jamaica, New York 11432
Ph. 718-577-2172
Fx. 718-297-6395
nkonipol@grantassociatesinc.com

CONTRACTUAL AGREEMENT
Not by Bread Alone, But by Every Word
Holy Ghost Upper Room Filling Station Food Pantry Ministry

This is a contractual agreement between Rev. Ben Monroe, the party of the first part, and Rev. Cornelious Davis, the party of the second part. Rev. Ben Monroe is a New York Theological doctoral student who is implementing a Demonstration Project (DP) of expanding Holy Ghost Upper Room Filling Station Food Pantry Ministry (146-17 133rd Avenue, Ozone Park, New York 11436) to operate as a Food Choice Selection Food Pantry. This DP requires physical structural changes to create space for storage of food items and facilitate aisle spaces to allow customers to shop in comfort and dignity. Therefore, Rev. Cornelious Davis, a Licensed Contractor, has agreed to perform the following structural changes for the stated money amounts, the dates and time frame in which these structural changes are to be completed:

| WORK TO BE DONE | MONEY AMOUNTS |
|---|--------------------|
| 1) Build storage space by extending existing storage space in back of converted garage, by laying a new concrete foundation, building a stone wall to the existing height and extending the roof, accordingly, to the length and width of the back of the garage; and devising an opening in the existing wall to access stored food in the new created space. This particular work includes all electrical lighting and outlets to make the created space user friendly. | \$2,500.00 |
| 2) Build necessary shelves inside of the garage for the purpose of storing food items and providing necessary space between created aisles for customers to shop in comfort and dignity. The shelves will be multi-layered to the ceiling and will consider different sizes of shelves in height to accommodate different sizes of food items. The existing light (electrical) will be relocated to accommodate and provide the necessary lighting required for the space. | 500.00 |
| 3) Build an overhead awning along the front of the garage to protect customers during bad or inconvenience weather. | |
| 4) All materials for this project will be purchased by Rev. Ben Monroe, the party of the first part. | |
| 5) Rev. Cornelious Davis, the party of the second part, is to begin this Project on April 7, 2008 and finished by May 16, 2008. | |
| 6) Rev. Monroe will deposit \$ 1,000.00 on April 7, 2008. The remaining payments will be paid at \$1,000 per monthly until completed. | |
| TOTAL | \$ 3,000.00 |

Sworn to before me this _____ day of April, 2008

NOTARY PUBLIC

APPENDIX M: SERMONS
THE SPIRIT OF THE LORD

(Luke 4:18)

March 2008

How could Christian food pantries model themselves after Jesus' discourse on caring for the social needs of people (Mt. 25:37-46)?

Biblically, food pantries could have been a gleaned field where less fortunate people were allowed to collect the deliberate leftovers of a grain, grape or other fruit crops, which had been harvested. It was a custom entrenched in the faith and culture of the Israelite nation (Ruth 2:15-18). Also, according to John D. Davis Nomadic Hebrews food was simple, consisting, mostly, of bread, cow products and a little meat.¹⁵⁸ Grain crops provided bread; and products of livestock seemed to have been the staple foods that physically held life together. However, as stated in Jesus discourse referenced above, times changed and the needs of people changed with the time. It is not bread alone anymore. More vital social and spiritual services need to be met by Christian providers of food. So using books such as *Who Is My Neighbor? Economics as if Values Matter* by Bob Hulteen and Jim Wallis, and other materials, I hope to find an answer to the question above that may help Holy Ghost Upper Room Filling Station Food Pantry Ministry examine their overall approach to social and spiritual services. I mentioned earlier in this proposal that this spirituality that Jesus discussed in Matthew 25:35-46 and Luke 4:18, where the multiple needs of suffering and affliction should be met as Christians, can be added to food pantry ministry. Jesus gave food and taught Christian principles to crowds

¹⁵⁸ John D. Davis, 250.

at the same time (Jn. 6:1-13; 28-59). I find this model of spiritual focus low or missing in the pantries I have visited. I have not observed, nor has any pantry that I have visited offered, a religious service or teaching. Also, I do not find it in their literature. For instance, Riverside Church food pantry, New York City, does not indicate any references to the spirituality of clients' existence. Food is dispensed to clients and they leave. I do not deny that the services that are provided are not based on, or imply, Christian principles. Yet, there is something missing in how we attempt to solve deep-rooted problems that go beyond feeding people food to merely exist. There are deeper problems such as the lack of hope or self esteem and devalued self worth that bring them to the food pantry in the first place. For instance, the way we interpret, internalize and apply scripture determines how we treat our neighbors. Sometimes we let them die for lack of knowledge (Hos. 4:6).

The dialogue in ministry and discipleship (no matter what aspect) must begin to discuss the right issues. Why? Because some ministers are stale from tradition and "do good" that is not really good. Their determination of needs are based on their own ideas of what is good and needed, instead of following the Christological teachings of Jesus and listening to those in need with an ear of Luke 4:18. The following illustration is a case in point: I have heard it discussed that the white ministers speak mainly of feeding the hungry and clothing the naked. While feeding the hungry and clothing the naked seems noble and theological, the larger issue of injustice that causes the poor to be hungry and naked is skirted over and covered up. Consequently, they are "feeding" the symptoms, rather than dealing with the "naked" TRUTH! This truth is inequity in distribution of power, jobs, houses, education and, consequently, wealth. This is

indicative of many church people's (Black and White) ideas of living out Christology. They fail to realize that the hungry and the naked would not be so, if they had met their needs earlier with reparations for unpaid and underpaid labor and other injustices. Therefore, meeting the immediate needs of a people, without a contingent plan of upward mobility, is like pouring water into a strainer (filled with holes) and expecting it to fill up. My intent is to give you all a strainer with no holes in it so that you can drink living water along with your spiritual and physical food. It is time for a "Change" and we will change this food pantry ministry together through volunteerism and other needed support.

BIBLE STUDY ON HOW CHRISTIAN NEEDS BEYOND FOOD WERE MET

(HOSPITALITY)

(March 22, 2008)

“DISTRIBUTING TO THE NECESSITY OF SAINTS, GIVEN TO HOSPITALITY”

(Romans 12:13).

Arthur Sutherland, author of *I Was a Stranger*, declares that the decline of hospitality is because of a number of factors, all of which preceded or are concurrent with the present [food, health, social and social] crisis. Increasing urbanization means that we see more people but we encounter, in the deeper sense, fewer and fewer. The developments of political and civic institutions that care for the poor, the orphan, and the homeless, and ironically, the elimination of the city gate, the place in the past where strangers gathered in expectation of being welcomed and sheltered, also contribute to hospitality's end.

The Apostle Paul's letter to the Romans was written from Corinth, around 58-60 A.D. It was a time of suffering for Jewish and Christian believers, which influenced Apostle Peter to write from Babylon to his fellow believers these words: “But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins [sins of hunger, lack of housing, jobs, equal opportunity at life chances, economic depravation, social services, drug abuse, child abuse, elderly abuse. I mean that the charity and/or the love that we have for you as your neighbor is the driving force that gives us energy to come out here to the food pantry, and go throughout the neighborhood from week-to-week, to provide what government and its agencies fail to do.]” Therefore, as the

scripture records: “Use hospitality one to another without grudging” (I Peter 4:7-9). From Judges 19:15-21 I want to share in an exchange Bible Study the story of a Levite (Temple Minister) who was a wayfaring stranger. The story depicts Seven Fold Customs of Hospitality.

SEVEN FOLD CUSTOMS OF HOSPITALITY

1. OT - Saying: “Peace be with you.” (Verse 20); NT- Jesus continued it as he spoke “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid” (John 14:27).
2. OT - Let all your wants be supplied at my expense. NT – The Good Samaritan (Luke 10:30-37; The Apostle Paul expounds on this theme as he writes “But my God shall supply all your needs according to his riches in glory by Christ Jesus” (Philippians 4:19).
3. OT - Lodge not in the streets, but come in my house for the night; NT - (Luke 10:30-37).
4. OT - Bringing the visitor into the house (Verse 21); OT - Jesus is visiting you today (Rev. 3:20).
5. OT - Giving food for his animals (Genesis 1:27-28); God is concerned about providing for all of creations. Therefore, this same concern is ours today. NT - “For we are laborers together with God (I Corinthians 3:9).
6. OT - Washing his feet (verse 21) NT - Compare Luke 7:36-50 (Washing Jesus feet).
7. OT/NT - Setting meat and drink before him (Common practice among Old and New Testaments Eastern cultures, particular to the Israelites (Acts 4:34, 35).

In the coming weeks I intend to discuss with you “A Christian Theology of Hospitality” using Bible Studies and Sing along music to give you inspiration on the line while you are waiting for your food. Until then: “Finally, brethren and [sisters], whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Philippians 4:8).

DEMANDS OF AND OBSTACLES OF RECIPROCITY

(Luke 10:29-37)

As I was about to prepare this particular sermon for you, my audience, an example of reciprocity was made real in my own need, demands and the obstacles that prevented my ability to receive help. What happened is that for years I have needed Home Health Aide (HHA) to assist me in my daily living activities due to my debilitated health condition. The HHAs who have been sent to me over time have been lazy, inconsistent and self-focused, rather than patient- focused. It is because of these reasons that I have not had the help I needed.

Meanwhile, on December 21, 2006 I happened to encounter a young lady on the street who I am acquainted with from my church. She has not been there for some time. However, when she was there, I never knew that she did HHA work. Nevertheless, she informed me that she was on her way to work and that she was homeless and did not have a permanent place to stay. I told her that I have a whole house with two (2) bedrooms; so it may be that we could work something out that would be reciprocal. Consequently, we discussed, together, her work schedule prepared by her HHA agency. We wanted to see how we may add on my health and domestic needs to her schedule at the end of the day. In return, I would allow her to live with me as a “live-in” HHA. This arrangement suited us both; for now she would have a home and I would have an HHA who lives with me. Moreover, I would not have to wait for her to come to work. This is so because after her work at her other employment job is completed, she would be with me daily. This was an episode of reciprocity, which has a testimony of demands, obstacles and resolution.

The demands of a life where social interaction is a necessary foundation on which we build our culture, identity and mission, require that we are to be sheltered (not necessarily in a Homeless shelter) from the bands of thieves and robbers who cause the cycle of reciprocity to be interrupted. These thieves and robbers are Corporate America and the church in some cases. They demand that we withhold our gifts and talents from one another, while they sit in offices making deals about people lives. Such was the final outcome of my experience above. After my encounter with the person, above, I was given an order to deliver her to the church for further investigation, analysis, assessment for an immediate decision concerning her mental state of mind. At that point, the situation became one of hierarchy-power (pastor vs senior elder) taking charge with (so-called) a more prudent answer to the young woman's problem (s) than mine. Today, the young lady is in a state of flux and confusion. She is being moved from place to place without receiving, what she considers adequate care that she has given in her occupational work and what she has contributed to the community. Now she feels that she is in a worse state at this time than she was before I entered the picture to change the prior domestic violent image portrayed by her housemate. She feels abandon by the very society that she depended on to be reciprocal as her needs became the same needs of those people (society) who she formally cared for. She said to me, by telephone voice mail, that she needs clothing and other items that are being held in our church. She can not make contact with the one person, the pastor, who decided she should be housed in a mental setting for observation and medical needs.

WHAT DO WE OWE EACH OTHER?

In telling this story above, I am not saying that the decision of the pastor is wrong. I agree that a person who is confused about reality should be assessed as to their mental location. Yet, there are other answers that could work in conjunction with this process. The bottom line is that the young lady wants a stable home where she can feel at home and be made comfortable. She needs a chance to live without the interruptions of other people telling her how to be. The pastor decides where to send her for the mental help she needs, but does not follow, closely, other needs that are not provided by the health care provider. In fact, I would venture to say that the pastor does not know the things that she claims would help stabilize her life. Her voice, which has been silenced by dismissal of her sayings, is a valid one that should be brought to the center for a hearing. Thereby, those community members who were obstacles to her by excluding her self-defined needs, which she demanded, have been treating her like a “self” that has not been reciprocal to the community and has no value or nothing to give back to the community. Therefore, she is treated as a throw away person. As author Edgar S. Cahn, *No More Throw-Away People*, has said, “Elder plan understands the bottom line meaning of reciprocity: ‘we need each other’.”¹⁵⁹ This is a theme that prevails throughout his discourse on reciprocity. He, actually, places it at the core of our existence when he writes, “Reciprocity can be the most powerful catalyst in a world where we interact as strangers...Reciprocity would seem to be our birthright.”¹⁶⁰ Consequently, we must not tolerate throwing away people. We must share with them the bounty of our own

¹⁵⁹ Edgar S. Cahn, *No More Throw-Away People: The Co-Production Imperative* (Washington, D.C.: Essential Books, 2004), 154.

¹⁶⁰ Ibid., 143.

blessings and receive of them those blessings of various degree and differentiation as the Lord has provided them.

A reference to a story I have heard told with the title “He Ain’t Heavy; He’s My Brother” can be helpful or instructive in regard to the reciprocal debt that we owe one another. The story is told that one man is blind and cannot see and is not able to go it alone without demands and obstacles that would prevent him. The other man can see, but is physically unable to walk. Therefore, the blind man takes him upon his back and the lame man becomes the eyes for the blind man and the blind man becomes the feet for the lame man. On a larger scale, whatever the needs of reciprocity in our shared human ecology of being, we owe each other whatever it takes to make us whole as a body of a global (human) shared community (Earth).

WHO IS MY NEIGHBOR?

The gospel of Luke makes it clear that our concern should be for the needs of others, no matter what ethnic category, mental state, class status, economic level or anything else cultural, or otherwise, that tends to separate us from one another (Lk. 10:29-37). We must realize that we are all members of one another and owe one another love (Rom. 13:8). This is the demand and commandment of God (Mt. 22:39). As is stated in the foregoing scripture, to love one's neighbor is the second most important commandment of God. Moreover, we were all created in the image of God (Gen. 1:26,27) and were made from one blood and placed in different nations for the purpose of God (Acts 17:24-28). He expects all nations to understand that he wish for no one to perish but come to the knowledge of God (1 Tim. 1-4). This epistemological understanding is given to us in several ways and with variations of ontological existence. These ways and variations are intended to be integrated into an ecological existence that is reciprocal for everyone born of a woman and fathered by man. These things being so, the Chinese, the African, the Japanese, the Korean, the European, the West Indian, the American Indian (Native American), the Irish, the Aborigines, the Catholics, the Buddhist, the Hindu, the Protestant, the Rastafarian, and all forms and images of humanity are our neighbors. It is fitting to note that this epistemology is not only found in theological or other scholarly domains. It is found in people whose lives are lived as ambassadors of good will. Amy Christian perceived this knowledge in the life of the late "Godfather of Soul," James Brown:

It doesn't matter what religion you are or what color you are... "He was always trying to bring people together. He wanted people to remember that we are one people."¹⁶¹

With this perspective on reciprocity as neighbor, I mean to define the commonality of all humanity, which demands a global koinian ethic to overcome the obstacles of misinformation that prevents reciprocity.

¹⁶¹ Austin Fenner, "Sendoff down South: Brown's Kin and Friends Hold Private Goodbye," *New York Daily News*, 30 December 2006, 10.

HOW DOES GOD CALL US TO BUILD MORE DURABLE BONDS OF MUTUALITY WITH PERSONS WITH WHOM WE SHARE A COMMON ‘HOME’?

In the Bible, God, through the various writers, asks us and commands us to love our neighbors as we love ourselves. This requires a self examination of how we process our own need for reciprocal sharing to exist with, along side and among many people of different hues, languages, cultures, religions, ethnicities and nations. Recently, as he appeared on the Oprah Winfrey Show, I heard a comment made by Senator Barack Obama, befitting this self examination. He said that his mother taught him that one of the best ways to democratically address issues, which exist among us, is to imagine that you are the one who is in the need of the particular help.

In regard to thinking corporately, broadly, globally and inclusively about how God calls “us to build more durable bonds of mutuality,” Ronald J. Allen wrote, in his book *Contemporary Biblical Interpretation for Preaching*, “Luke seems to advocate not only full and open relationships between the rich and the poor but also the redistribution of wealth. In this way both the circumstances of poverty and the obstacle to obedience, created by the possession of wealth are reversed.”¹⁶² Moreover, God addresses us and instructs us, through the writings of the Apostle Paul, in 1 Corinthians, chapter 12, on how a commonality of existence of a physical body and the church body are, comparatively, a measure or an example of how we can build more durable bonds of mutuality and maintain vibrant and successful communities. In the Apostle Paul’s discourse he demonstrated the relationship among differing aspects of ontology and existentialism that holds a community together. He writes about different kinds of gifts,

¹⁶² Ronald J. Allen, *Contemporary Biblical Interpretation for Preaching* (Valley Forge, Pennsylvania: Judson Press, 1984), 68.

administrations, operations (vv. 4-6), their purposes (v. 7) and the distribution (v. 11); the body having many members and its constitution of different members (vv. 12-14), how the body is organically related (vv. 15-19), how the body is cooperative related (vv. 21-23) and how it is sympathetically related (vv. 24-26). These are given detailed aspects of the body of Christ, which are representative of the “Commonality of All Humanity” and is a paradigm for “more durable bonds of mutuality with persons with whom we share a common ‘home.’” “I am finished, but I am not through”¹⁶³.... “There is always more....”¹⁶⁴

¹⁶³ Milton E. Rochford, [pastor of this writer], “All Saints Temple Church of God in Christ,” A common comment at the end of some of his sermons.

¹⁶⁴ Dale Irvin, A statement made during theological class at New York Theological Seminary, 1998/99.

A CHANGE WE CAN BELIEVE IN

ACRONYM ON “CHANGE”: As a Change agent, I would like to share how the word change can take on several meanings that we can believe in: “C” is for Courage.

C COURAGE is needed to make a Change. Courage is the ability to face adversity, danger and or challenges with the confidence to succeed. We who have persevered to make the change at Holy Ghost Upper Room Filling Station food pantry ministry, through the COHFAMM model, have demonstrated our courage to pursue the goals of COHFAMM by hearing about the vision, seeing it in its component parts and the holistic healing it proposed to bring about. Therefore, we followed the proposal prepared by Rev. Monroe (that’s me), approved by NYTS, and made efforts follow and apply our talents to his leadership to produce a more Positive Community.

H HEARING, receiving information, takes patience. We had patience to wait for instructions to put together the four component parts of Social Service Referrals, Nutrition Education, Food Choice Selection and Enhanced Hospitality as prescribed by Rev. Monroe. We had ideas to compliment what was already in place. However, we did not come with a different agenda to challenge the innovations already given. We accepted our part of the challenge by meeting the volunteer requirements that were pre-prepared by the proposal. In this regard we waited for instructions and went to work in the training workshops and grew into proponents of the existing goals.

A ABILITY is the capacity to do something. We all are given certain gifts, and or talents, that can contribute to a Positive Community if we discover them, sharpen them and develop them to be used for the local and Global Community. The world that we live in today is not limited to our immediate environment. The global communication ability

of the Computer Age offers easy access to people worldwide. This is a way of maintaining religious, political, social and economic ties. When this *user-friendly* option of computer technology is not available, we stay in touch with the people globally through the church.

Whereas most American church members speak one language (English) in our worship services and the general community, other global foreigners have to navigate a sea of multiple languages in one setting. Moreover, the so-called “unintelligible dialect” of different languages among some countries like China and Africa makes it difficult to speak and, readily, understand even a fellow-country person’s language. When writing about Chinese people, and I think that the fact is true among other groups of people, Kenneth Guest writes that “[t]hese stereotypes tend to obfuscate and mystify the complex internal dynamics...which often pit [people of same general locations] against [one another] based on differences of regional origin, language, educational background, economic resources, political persuasion, and legal status.”¹⁶⁵

In our setting here at Holy Ghost Upper Room Filling Station Ministry, the congregation is, predominately, Black. Within this multi-cultured, hybrid Black racial (?) and ethnicity sphere, there are several distinctions of descents. These are African/Caribbean, African/Latino, African/white, and African/American. Within this kaleidoscope of descents, the Africans of Color exist amongst many different Black ethnicities here. This hybrid of people of the same color give us a chance to serve as a site for recreating social and religious networks and enable a local to global flow of ideas, resources and people. It was not much different for African American slaves and freed

¹⁶⁵ Kenneth J. Guest, *God in Chinatown: Religion and Survival in New York’s Evolving Immigrant Community* (New York: University Press, 2003), 145.

slaves, who had to break embedded slave and Jim Crow laws, down through the years, to seek freedom from all kinds of oppression. It is from this wider scope and context that I discuss how people of the same color, but different descents, have made the church a place of religious assembly and practice, while at the same time it has become a social market for exchange of ontological (a way of being) and existentialistic (a way of surviving) possibilities.

The shock of the city has a way of propelling a person to long for the familiar elements of the past, even, after assimilation has taken place. And in some cases, assimilation is resisted to the point of finding those who identify with ways back home. Therefore, here at Holy Ghost Upper Room Filling Station, as well as other churches, social groups, with a religious front, are formed and become cohesive in matters of church and social events. Some even become so-called “clicks” (exclusive groups) that exclude outsiders, while trying to recreate “physical surroundings, kinship, village networks, rituals, languages and food that recall life as they experienced it before. Some churches have state groups like North Carolina, which is where I grew up. Though some people think that this diversity of group interaction does not promote disunity, my observable experience concludes that it does promote disunity. Why? It is because these groups tend to support their own programs, while neglecting other programs within the local church and elsewhere. The attitude that they have of “they are not one of us,” brings sickness into the local body that needs to be healed. This has been part of my experienced as I proposed a change in the food pantry here at Holy Ghost Upper Room Filling Station Ministry.

Moreover, in a world where a global view is needed to do more effective ministry among those of faith and community, who seek understanding, the food pantry ministry must take on a new identity with the same concerns in mind, and transcend the sameness of existence. In the spirit of Jesus, who said, “Ye have done it this way of old” and Barack Obama who says, “It is time for a change, a change that we can believe in,” things can’t remain the same. We need to lift Jesus name through COHFAMM. Things can’t remain the same.

A change has come to Holy Ghost Upper Room Filling Station in the form of COHFAMM. Therefore, let us go on together to continue to build and develop COHFAMM for a more Positive Community. As the title of COHFAMM model proposal states, “Not By Bread Alone, But By Every Word...” we must continue to serve physical food along with spiritual meals of love, joy peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Gal. 5:22,23). In this regard, COHFAMM will serve, primarily as a place of refuge for all kinds of people: The Good, The Bad, The Ugly, The Different, The Difficult, The Guilty and The Innocent. In the spirit of Jesus, we do not throw anyone away (John 6:37). Whosoever will let them come for physical food, spiritual food, mental food and social food, wrapped in enhanced hospitality.

N NERVE is fiber that transmits signals throughout the body. Our fiber came in the form of the Holy Ghost who was needed as we embarked on a challenge of change. It is not easy to venture into an established organization of ideas, commitments, beliefs and satisfied individuals and suggest to them that “you are doing a good work, but you can do better” and expect them to agree with your observations. The Holy Ghost signals brought

us into all truth thumped our heads with its finger of love so we would remember things. Some of our heads had to be mauled: The hotheads and the hardheads.

My personal experience, and subsequent questionnaires, prove that a few people resented the idea of changing the food pantry altogether. For instance, one statistical entry made it clear that in his/her view that no change was needed, because all is well as it is. "Pastor Johnson is doing a fine job." This kind of thinking reflects the pattern or position to resistance to change, based on prejudice and/or the feeling of losing personal positions that a new model of food pantry ministry brings. Hence, while quite a few church members, and others, volunteered for the old operation of the food pantry ministry, very few members volunteered for the development of the new COHFAMM model. COHFAMM volunteers, mostly, came from outside Holy Ghost Upper Room

Filling Station Ministry, through recruitment efforts of a core group of COHFAMM volunteers.

G GRACE is unmerited favor. In other words, grace is a courtesy. Therefore, one does not have to offer this courtesy. However, it is, sometimes, offered to people who fail to meet responsible commitments such as due dates on bill payments. This grace is given to Christians who cannot pay the debt of death for their personal sins, because the debt required/requires a sinless sacrifice. Only the payment by the death of Jesus could/can provide the grace that believers needed/need to be in right standing with God. Given this understanding, it was the grace of God that gave me the fortitude and strength to complete the Demonstration Project (DP) of a supermarket setting food pantry with additional community services. If I had depended on myself leading the charge on my own strengths, human frailties and weaknesses, the DP would not have been

completed. There were several obstacles that challenged me to examine myself and count the monetary and spiritually cost of completing what I set out to do: Where do I get thousands of dollars to complete this project without petitioning the church and community? How do I complete a new model of a food pantry for a church and community that had/have a few people who resisted/resist the change, and put stumbling blocks in my way, by not volunteering to help and dissuading others to get involve? The answer came in the form of 1) use what you have monetarily, and 2) trust God to provide the provisions in both areas as needed. God, Jehovah—Jirah, the Provider, provided my needs, while blessing the COHFAMM to expand globally through my music element of the model. God made ways through giving the funds and people at critical times to make it happen. All praises to God. Glory to God, God is worthy to be praised.

E ENERGY is defined as the power to act and is, therefore, needed to produce labor. This project required a lot of labor of love for the community and for one another as volunteers. The spirit of enhanced hospitality that we are committed to as a model group was defined and continuously expounded upon throughout the training workshops. We made the scriptural passage that states “We are labors together with God” (1 Cor. 3:9b) our battle cry and remembered that the word of God states that God will not forget our labor of love. In the end, I challenge all of you who are gathered with us today and the local and global communities: Will you all forget our labor of love? Or will you also make a Positive Change for A Positive Community?

APPENDIX N: COMPARABLE FOOD PANTRIES
AND AN INCLUSIVE ENVIRONMENTAL CLUB

URBAN: Westside Campaign Against Hunger (WCAH)

263 West 86th Street

New York, New York 10024

Director: Doreen Wohl 1-212-362-3662

<http://www.wscah.org>

SUBURBAN: The Greater Sayville Food Pantry

47 Gillette Avenue

Sayville, Long Island, New York 11782

Contact: Chestene Coverdale, Executive Director and Community Representative

1-631-244-8375; www.sayville.com/sayvillefoodpantry/index.html

NATIONAL: Marlborough Community Service, Inc.

255 Main Street (Suite 115)

Marlborough, Massachusetts 01752

<http://www.mcs-inc.net/foodpantry-direct.html>

info@mcs-inc.net

ENVIRONMENTAL GROUP WITH COHFAMM LINK: Pete Seeger's Beacon Sloop
Club

Website: <http://www.beaconsloopclub.org> Contact person: Jane Shumsky

APPENDIX O: COMMUNITY PROGRAMS AND SERVICES



A.J. Wright



HomeGoods

Marshalls

T.J. Maxx

Today's Date: _____

Application for Employment

Referred by: _____

www.tjx.com

Please print clearly in ink. The TJX Companies, Inc. considers all applicants for employment without regard to race, color, religion, gender, sexual orientation, national origin, age, disability, gender identity and expression, marital or military status, or based on any individual's status in any group or class protected by applicable federal, state, or local law. TJX also provides reasonable accommodations to qualified individuals with disabilities in accordance with the Americans with Disabilities Act and applicable state and local law. If you require an accommodation in the application process, please advise Management.

PERSONAL DATA

FULL NAME:

Last First Middle

CURRENT ADDRESS:

Street and Number

City State Zip Code

PREVIOUS ADDRESS:

Street and Number

City State Zip Code

| Preferred Name/Nickname (Optional) | Home Telephone Number | Cell Phone Number (Optional) | E-Mail Address (Optional) |
|------------------------------------|-----------------------|------------------------------|---------------------------|
| | | | |

Have you ever applied to A.J. Wright, Bob's Stores, HomeGoods, Marshalls, T.J. Maxx or The TJX Companies, Inc.?

☐ Yes ☐ No If yes, provide dates: _____

Have you ever worked for A.J. Wright, Bob's Stores, HomeGoods, Marshalls, T.J. Maxx or The TJX Companies, Inc.?

☐ Yes ☐ No If yes, provide dates: _____ Location: _____

Do you know anyone who works for any of the TJX divisions?

☐ Yes ☐ No Name: _____

How were you introduced to us? ☐ Employee Referral ☐ Newspaper ad ☐ Walk in ☐ Internet

☐ Other: _____ ☐ College/University ☐ Dept. of Employment ☐ Community Organization

If hired, and you are under 18, can you furnish a work permit? ☐ Yes ☐ No ☐ 18 or over

If hired, can you provide proof of identity and authorization to work in the United States? ☐ Yes ☐ No

EMPLOYMENT DESIRED

Position you are applying for: _____

Date Available for work*: _____

Total hours available per week*: _____

| | S | M | T | W | T | F | S |
|------|---|---|---|---|---|---|---|
| From | | | | | | | |
| To | | | | | | | |

What type of work are you looking for? ☐ Part-time ☐ Full-time ☐ Regular ☐ Temporary

Are you willing to relocate? ☐ Yes ☐ No If yes, where? _____ Will you travel? _____

*Should your availability change during the course of your employment, it may impact your employment status based on business needs. While we may be able to accommodate your availability limitations upon hire, we do not guarantee that we will be able to support these limitations in the future. Should our business needs change, we may require an adjustment in your availability in order to maintain employment status.



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Media & Public Relations

Ways to help our neighbors

Our Programs & Services

Job Opportunities

Volunteer

SS Joseph & Anne Nursing Home

Homepage

Homepage > our programs & services

Programs & Services

To fulfill our mission, Catholic Charities sponsors 170 programs and services throughout Brooklyn & Queens:

| | |
|----------------------------|---------------------------|
| Aging | Family Home Care Services |
| Bereavement | Housing |
| Big Brothers/ Big Sisters | Jamaica Homebase |
| Center for Pregnant Women | Mental Health |
| Childcare | Nursing Home |
| Community Center | Pastoral Services |
| Community Organizing | Prevention |
| Developmental Disabilities | Refugees |
| Employment Programs | Youth/CYO |
| | Volunteer Opportunities |

Community Centers

The four Catholic Charities Community Centers provide a wide array of services to support families, and are the gateway to Charities' services throughout Brooklyn and Queens. Serving the entire diocese, they are located at:

Brooklyn West
Community Center
191 Joralemon Street,
Brooklyn, N.Y. 11201
718-722-6001

Brooklyn East
Community Center
720 East 8th Street
Brooklyn, NY 11234
718-677-9848

Catholic Community Center of Northern Queens
23-40 Astoria Boulevard
Astoria, NY 11102
718-726-9790

Queens South
Community Center
90-39 189th Street
Hollis, NY 11423
718-217-1238

Community Center services and programs are here to help with:

- Parish/Cluster Pastoral Planning
- Sharing Catholic Social Teaching
- Community Organizing
- Leadership Development
- Emergency Food
- Limited Financial Assistance
- Support Groups
- GED/English as a Second Language (E.S.L.) classes
- Advocacy for Public Benefits
- Case Management
- Immigration Information/Referral
- Employment Counseling

WORKFORCE 1

Customer Referral Job Ready Check List

- ☐ Resume (Paper & Electronic)
- ☐ Mock interview conducted
- ☐ Appropriate Dress
- ☐ Well-groomed
- ☐ Personal Hygiene
- ☐ Customer Pre-screened for Specific Job Order
(i.e. drivers license if needed or
educational/employment requirements met)
- ☐ Verbal and written communication skills
- ☐ Positive Attitude

HOW TO BUILD
GLOBAL COMMUNITY
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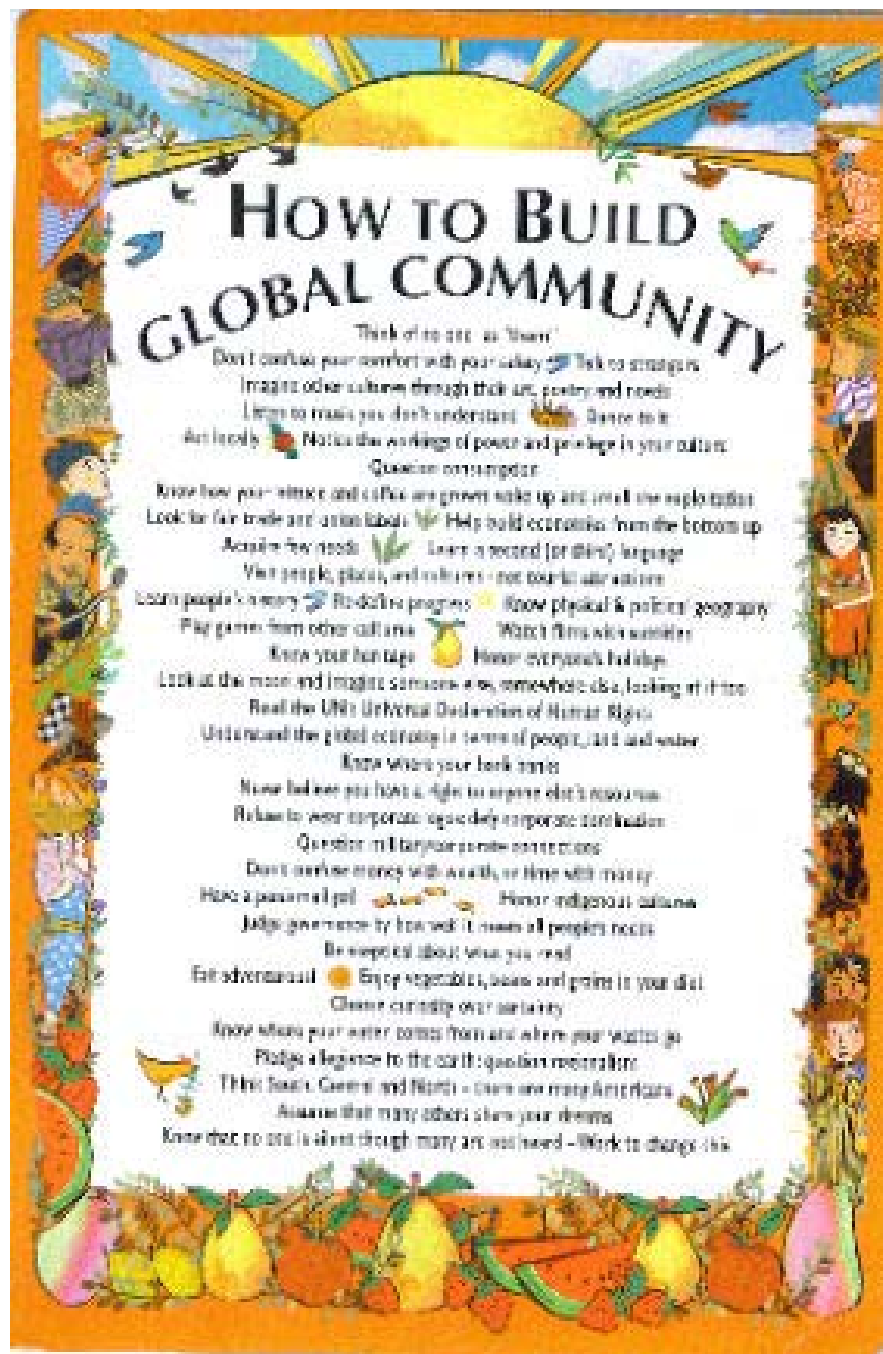


Ben, thanks for coming up. It
was wonderful to talk with you.
And thanks for your record.
Some day I hope to hear you
live. Meanwhile, you stay well,
keep on - do Pete

Rev. Ben Monroe
120-43 195th ST
St Albans, N.Y.
11412-3717

Postage paid
at SUN community
New York, NY
10001-1000





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